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FIRST CHINESE CHURCH OF CHRIST, HONOLULU, THE HAWAII

**JUNE
1939**

**VOLUME XV
NUMBER NINE**

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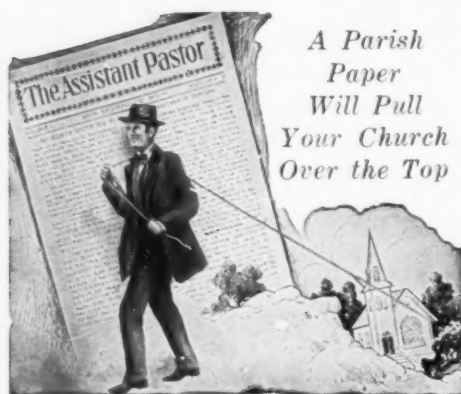


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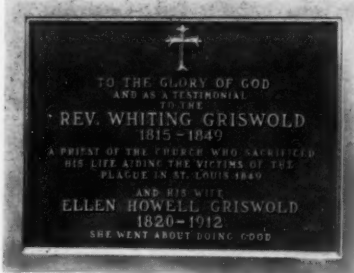
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BIBLE ODDITIES

By Charley Grant

What Bible man refused to quit work to go visiting? Nehemiah 6:3.

* * *

What man asked the Lord to shake the people up? Nehemiah 5:13.

* * *

What king decreed that every man should rule his own house? Esther 1:22.

* * *

Where was mail delivered by horses, mules, camels and dromedaries? Read Esther 8:10.

* * *

What man went to heaven in a whirlwind? Read 2 Kings 2:11.

* * *

What king gave his own son as a burnt offering? 2 Kings 3:27.

* * *

What man was stoned to death for refusing to sell his farm? 1 Kings 21:13.

* * *

When was a mule's head worth 80 pieces of silver? 2 Kings 6:25.

* * *

When did a sundial move in the wrong direction? 2 Kings 20:11.

* * *

What Bible man was shaved while he slept? Judges 16:19.

* * *

When did an ordinary rod grow buds, blossoms and almonds? Numbers 17:8.

* * *

What man fastened a brass snake to a long pole? Numbers 21:9.

* * *

When did a woman give a man a drink from a bottle of milk? Judges 4:19.

* * *

Imagine seeing 185,000 dead men at one time. 2 Kings 19:35.

* * *

Who had a money box with a hole in the lid? 2 Kings 12:9.

* * *

What man killed 300 men with a spear? 1 Chronicles 11:11.

* * *

What king gave every one of his people a loaf of bread, piece of meat and a bottle of wine? 1 Chronicles 16:3.

* * *

What man took 1,000 chariots away from a king? 1 Chronicles 18:4.

* * *

What dying man had fifteen years added to his span of life? 2 Kings 20:6.

* * *

What king had his eyes put out by his enemies? 2 Kings 25:7.

* * *

Imagine a ruler only seven years old. 2 Kings 11:21.

The suppressed letters of imprisoned German pastors

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Matthew 25:36

Interpreted by Charles S. Macfarland

Secretary-Emeritus, Federal Council of Churches

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THE EDITOR'S DRAWER



Methodists' Social Creed

On the whole the Methodists did a good job at the uniting conference at Kansas City. But their social declarations seem to possess much more boldness when attacking affairs of economics and state than when confronting the actualities in their own churches.

I am glad that they are demanding adequate social security for those who toil but I would have liked to have seen as strong a declaration advocating that employees of local churches, denominational colleges, denominational publishing houses should share in such security. I am glad that they will give support to the conscientious objectors who refuse to go to war; I should have liked to have seen the same social enthusiasm give the women in the ministry equal rights with the men.

However, this boldness in attacking things outside of one's own province while compromise is the keynote in the organization is characteristic of ecclesiastical organizations. The Methodists are not alone in possessing it.

But sooner or later churches are going to be forced by a critical world to take upon themselves the social responsibilities they are eager to force upon others.

William H. Leach.



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GOOD MANNERS

By A. J. Funnell

Good manners, usually, follow good breeding.

* * *

Hence, many people are woefully handicapped.

* * *

They were dreadfully warped in the beginning. Their parents knew not how to give them the proper start in life.

* * *

Recently, the best psychologists have been emphasizing the pertinent facts.

* * *

That the child's future is settled before he is six years of age.

* * *

That the future of the race depends upon what is happening to childhood up to school age.

* * *

That the home environment, home influence, home training, home education makes or breaks the average child

* * *

That it is more important that the normal child have the right sort of home training than to have a college education minus the good home school.

* * *

Ask the average school teacher to tell you who, of all the children under his or her care, gives the most trouble.

* * *

And, if the teacher be honest, possesses a sense of values, will tell you that the child most unmanageable is the one who has but little or no training in the home.

* * *

Says Emerson: "Good manners are made up of petty sacrifices."

* * *

This may explain why the child who is reared in a large family usually makes the greater success in after life.

* * *

He must of necessity learn how to give up.

* * *

He must share his possession with the other members of the household.

* * *

It is quite impossible for the really selfish person to possess good manners.

* * *

And, he who is really unselfish, must learn the virtue in youth.

* * *

And it is much easier to teach a child unselfishness who is reared in a large family than when brought up by himself.

* * *

Says Swift: "Pride, ill nature and want of sense are the three great
(Turn to next page)

The Upper Room

July-August-September



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CHRIST AND THE FISHERMEN

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The increased use of a daily devotional guide among Protestants of all faiths gives hope and encouragement for the return of the family altar. By far, the largest circulated of these devotional guides is

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HOW TRALLE WORKS

By WILLIAM H. LEACH

• What is the explanation of the success of Dr. Henry E. Tralle, consultant in church building. Perhaps I can tell you for I have been in intimate touch with his work for years.

1. He assists the local committee to visualize its task. Naturally a leader, when he comes to a committee he draws them together to study the present need. He helps it appraise its resources, unify its program.

2. Through a survey of the field he is able to advise the type of building needed; the educational accommodations which must be planned and the worship and social facilities necessary to minister to the coming generation.

3. He can aid the church in the selection of an architect. Because he works independently of any board or institution, he is free to select the architect who can best serve the local church.

4. He aids the architect by submitting rough plans for classrooms, liturgical fittings and educational ecclesiastical plans which may not be familiar to the architect. Because he has assisted in so many buildings he knows how to make such layouts economically, saving the church a considerable sum.

5. He inspects the building during construction, making sure that his recommendations are followed and that the interests of the church are protected.

6. The churches served find that their new building or the reconstructed one measure in every particular to the high ideals of the congregation. His friendly services have produced solidarity and enthusiasm.

If you contemplate a new building or alterations it will pay you to get in touch with Dr. Tralle. Many times, his first visit for consultation can be arranged without cost to the local church. Use either address

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Church Management, Auditorium Building
Cleveland, Ohio

or

HENRY E. TRALLE

715 Eighth Street, N. W. Washington, D. C.

CARRYING ON THE FAMILY TRADITION

Heeding the Biblical admonition to teach and guide the youth of our land, in keeping with Jesus' words: "Suffer the little children to come unto me and forbid them not, for such is the Kingdom of Heaven," the third generation of the Cook family of Elgin, Illinois, now is running the family institution devoted to that purpose.

David C. Cook, III, president of the David C. Cook Publishing Company, is today still earnestly working to interest young boys and girls in the church and in the teaching of the Lord as his grandfather Cook did 64 years ago when he prepared his own lesson helps for his Sunday School class in Chicago.

Today, in the beautiful and restful Fox River Valley just west of Chicago, this ideal of serving the Lord that has been handed down from father to son and to grandson, is being perpetuated by the Cooks. Indeed it is a family tradition and institution. Besides David C. Cook, III, his grandmother, associated with her husband, the founder, from the beginning, now is secretary of the organization.

Other members of the family engaged in the work are his mother and sister. In fact, all three generations of the Cook family are still represented in the work. The organization now issues 37 publications which are used all over the world. These include lesson helps and story papers for every age group as well as leaders, teachers, and ministers.

sources of ill manners; without some one defect, no man will behave himself ill for want of experience, or, what in the language of fools, is, knowing the world.

No manners are finer than even the most awkward manifestations of good will to others.

It is not possible always to oblige, but even the most crude and ill-mannered may at least speak obligingly.

That is, it would seem as though it should be possible.

It costs one nothing, save a bit of effort, to speak as one wishes to be spoken to.

How much pleasanter life would be for most people if every one were to practice the fine art of speaking kindly.

Said O. Dewey: "I don't believe in the goodness of disagreeable people."

What a fine thing it would be, if we were to awake some fine morning, to discover that evil speaking, all malice, all envy, all ranker, all viciousness, all jealousy, all cussedness had been eliminated from the world.

Life, at its best, is a struggle and there would be but little struggle if every one suddenly became good mannered.

Mark Twain said: "Every dog must have a few fleas, else he would not believe himself to be a dog," . . . hence!

THE ASSOCIATION OF CHURCH SOCIAL WORKERS

The Association of Church Social Workers will hold its fifth annual session in Buffalo in June. On Monday, June 19, at 4 p. m., there will be a joint meeting with the Section for Church Social Workers of the Church Conference of Social Work. The business meeting will follow a fellowship breakfast on June 21. "The Future of Professional Social Workers under Protestant Churches" will be presented by Oliver A. Friedman of the Goodwill Industries. Mrs. Thomas Lineweaver will preside and lead the discussion.

The two aims of the association are: to establish and uphold professional standards and to certify accredited church social workers. Until the June meetings applicants for membership will be judged chiefly on the basis of five years of successful service in the field. After that high standards of professional training will be in force. The association earnestly desires that workers in every type of social service performed under church auspices, denominational or interdenominational, may know of this opportunity at once.

Applications are being received rapidly from many states, also from Canada and abroad. More than a dozen denominations are already represented. Church social workers are finding it a matter of genuine importance to have this professional relationship. Also standards and prestige of church social service are being raised through it.

Address inquiries to the president, Hazel E. Foster, 815 Belden Avenue, Chicago, Illinois.

SERMON ODDITIES

Imagine a great big army camp with not a soul in sight. 2 Kings 7:6.

Where was an entire army smitten with blindness? 2 Kings 6:18.

What two men were hanged for trying to put one over on a king? Esther 2:21, 23.

What man tore off his clothing and pulled out his hair? Ezra 9:3.

Where did men work with one hand and hold a weapon in the other. Nehemiah 4:17.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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Enlarging the Circle Of Fellowship

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win;
We drew a circle that took him in."

Edwin Markham.

WE have talked a lot about the ecumenical church and Madras but within our own cities there is a problem of Christian fellowship which plagues our efforts. The rapid increase in the number and size of evangelistic missions which in a sense duplicate the work of the churches is challenging. We have plans to bring the old communions together in fellowship but have made little efforts to bring these new movements into the fold.

Just where does the burden for an effort rest? The old has never recognized the new in religious movements. Lutheranism grew up by its own strength unblessed by the Roman Church. The English Church refused to give serious consideration to Methodism until it had become a great power. So today our denominations try to ignore, or worse yet condemn, the effort of these mission centers. Surely if we learn by history we shall seek to include them into our fellowship.

Yet, it is not as easy as a stranger to the situation might suppose. The churches are sophisticated; these missions are naive and simple. The churches have established standards of ministerial training; the missions know nothing of this. The churches, whether liberal or conservative, have historical continuity in their theology; the missions are people of but one book. The churches have ethical standards of a sort in financial matters; the missions offend mostly in their methods of solicitation.

Yet, despite these limitations we have in the new evangelistic movements the churches of tomorrow. Some of us live so near the natal days of our own denominations that

argument is not needed at this point. The proper kind of fellowship may aid these organizations to escape the mistakes that others have made.

Efforts for narrowing the circle of Christian fellowship have usually been disappointing. Some professions such as medicine and law have had the benefits of legislation to compell high standards in their professions. When the standards of medicine were raised there began a growth of pseudo-medical professions such as osteopathy, chiropractic and other forms of healing. Anything that was gained to the physicians through the narrowing circle was lost through the new movements. The tightening of the circle of fellowship in the legal profession was followed by others taking over the business of lawyers. Banks and trust companies began to assume legal functions and commissions were created by state legislatures which served specific groups of our citizens. The narrowing circle of Christianity as expressed by the churches has always resulted in the formation of new religious bodies.

We submit to ministers and church federations that the enlarging of the circle of fellowship to include in our thinking and our plans the evangelistic missions and religious settlement workers properly belongs in our plans for the ecumenical church. Here is a vigorous movement which cannot be ignored.

Churches Become Social Security Conscious

THERE will be no revision of the Federal Social Security Act in this session of Congress which will effect churches and other non-profit institutions. But for those of us who have believed that churches and denominations cannot escape their social responsibilities to non-clergy employees there has come considerable satisfaction in the aris-

(Turn to page 514)

The Spiritual Rebirth of a Nation

By Joseph Martin Dawson*

Are we entering a period of religious revival? This preacher and writer asserts that we are and builds his arguments to prove it. The revival differs from that of the earlier period but there is much to convince the observer that better days are ahead for organized religion.

"A FINANCIAL panic is always followed by a religious revival."

So runs an accepted tradition among America's evangelical churches. It originated in the crash of 1857, starting with a prayer meeting in Fulton Street and in the subsequent lifting of Layman Dwight L. Moody of Chicago to the pinnacle of evangelistic fame. Just now the evangelicals, notably the more numerous Methodists and Baptists, heartily seconded by the conservative Presbyterians, are preparing to confirm it afresh. True, the Federal Council of Churches of Christ in America and its affiliated bodies, soon after the panic of 1929-31, led off with a call for a nation-wide season of prayer and quickly followed that with the National Preaching Mission, engaged in by the foremost ministers of the United States and England, which, alas, did not produce the expected revival. But hope springs wildly strong in the breasts of the fervent Methodists, ardent Baptists and devout Presbyterians. The country is about to witness a most impressive mass effort in this land of persistent revivalism.

This effort comes at a time when some students of religion are asserting that we are entering the twilight of mass evangelism, that its over-wrought emotionalism is one of the chief causes of the characteristic American religious instability, that mass evangelism has been taken over by professional "stagey" evangelists or else abandoned to the orgiastic sects such as the Holy Rollers or the "Four Square Gospelers," and that the churches can ill afford to return to an outmoded technique which neglects religious education and nurture. Be that judgment as it may, the major note in American evangelical churches today is evangelism. After a six thousand-mile trip which took me last year to the Annual Conventions of Baptists, North and South, after intimate touch with Methodists and Presbyterians throughout large sections, and painstaking research into their utterances and publications,

if need be, I can emphasize the statement with abundant proofs.

In the present rebirth of evangelism, hoping, against objections, for betterment of life, church life and community, the active Methodists take the lead. It was the Rev. Ivan Lee Holt, pastor of the strong St. John's Methodist Church, St. Louis, who as president of the Federal Council of Churches of Christ in America, more than three years ago inaugurated the National Preaching Mission. Now that he has been consecrated bishop and established in Dallas, he is lending his full strength, with all the other bishops, ministers and laymen of his church, in conserving the promising Aldersgate Movement, which aimed to recapture the wondrous secret of evangelistic power communicated to John Wesley in Aldersgate Street, London, May 24, some two hundred years ago, when his heart was "strangely warmed." That Moravian heart-warming, after his failure in Georgia, is thought to have accounted for the phenomenon, John Wesley in England, and to have induced the ensuing unsurpassed Wesleyan revival, which saved sodden England from revolution and ruin. Why shouldn't a repetition of such heart-warming save America now from its tragic plight?

Concerning the Methodists, let it be remembered that it was John Wesley's associate, George Whitefield, who still rates the distinction of being the world's first great revivalist. Jonathan Edwards, whose influence on American culture is of prime importance, really preceded Whitefield, about the time when John and Charles Wesley were leaving Oxford University for their ill-fated mission to Georgia. In Northampton, Massachusetts, in the winter of 1734 and 1735, Edwards began proclaiming those awful decrees of a sovereign God which predestined some to heaven and more to hell, preaching thereafter his still-famous sermon, "Sinners In the Hands of An Angry God." Although on the occasion he read from manuscript his two-hour sermon, it caused many of his auditors to

cling to the back of the pews lest they should slide immediately into the Lake of Fire. He it was who introduced into colonial America the conception of "conversion," hitherto unknown either in name or process. None will dispute the fact that he did bring Puritanism to a new standard of character and conduct, to a spiritual arousal henceforth to be known in the history of American Christianity as the Great Awakening.

George Whitefield took up the work of Jonathan Edwards with greater force. According to Victor Hugo an idea is irresistible when its time has come. Religion, a human hunger which is universal, was just then due for a more attractive presentation. The Reformation Struggle had left it weary and the Age of Reason had dried up its fountains. It needed recharging with dynamics of power and the juices of emotion. George Whitefield did all that. No one ever drew such crowds. He was, according to our contemporary, the Rev. Edgar Dewitt Jones, brilliant pastor of the Woodward Avenue Church, Detroit, an authority on the lords of speech, the premier orator of all times. Even close-fisted Benjamin Franklin confessed that Whitefield could unbutton his pockets, a power many later evangelists have diligently sought to cultivate, not without some success. In striking contrast to the wintry gloom of Edwards, Whitefield preached with the radiance of a day in June. After seven visits to America, crossing the ocean thirteen times, Whitefield finished his amazing mission over here, and here his bones rest beneath the pulpit of Old South Presbyterian Church in Newburyport.

Methodism Marches On

But Methodism goes marching on. Its latest achievement is reunion. No longer do the divisions, North and South, perpetuate the breach of fellowship caused by slavery and the Civil War. In Birmingham, in May 1938, by an overwhelming vote, the Southern Church embraced the overtures of the Northern Church, and the United Church goes crusading forward in its career of conquest, with the banners of evangelism in the forefront. Will the zeal of the new streamlined church be as effective as it was on horseback, say when Peter Cartwright in the Second Great Awakening, after the

*Minister, First Baptist Church, Waco, Texas.

Revolution, followed the frontier westward, or when iron men with iron theology a bit later subdued those wildernesses to the very fringes?

Presbyterians, had they properly appreciated the revivalism of Whitefield, in the opinion of some church historians, might have had America almost to themselves. John Witherspoon, a Presbyterian, was the only preacher's name signed to the Declaration of Independence. Two-thirds of the Colonial population was Calvinistic in belief, nine hundred thousand of the total three million actually of Scotch or Irish descent. This is why Ranke, the German historian, says, "John Calvin is the practical founder of America;" why Walpole said in the English Parliament at the time, "Cousin America has run off with a Presbyterian parson;" why so many English leaders referred to the American Revolution as "a Presbyterian rebellion."

Since Calvin is credited with being the founder of Capitalism, by reason of his tremendous emphasis on productivity and abolition of the church's prohibition of interest, this may unconsciously influence the current concern among certain capitalists in a nationwide revival. Roger Babson, adviser to capital, has long been insisting in his business letters that the surest road to prosperity is a revival of religion. No doubt the Puritan virtues of sobriety, frugality and honesty are associated in the minds of most Calvinists with religion.

The early mistake of Presbyterians in shying away from evangelism and relying more upon religious education is now being lamented by them, and they are seeking against great odds to develop a spirit of evangelism. Actually many of the greatest evangelists in recent times have been Presbyterians—J. Wilbur Chapman and "Billy" Sunday among them.

As for the Baptists, they too have the tradition of soul-winning and missions, even to the point of early disavowing "the ultra-Calvinistic Hardshells" and calling themselves Missionary Baptists. Their Colonial days, to be sure, were more controversial than were those of their compassionate Methodist compeers. The Baptists' first terrific conflict was with the Massachusetts Bay Colony, when Roger Williams trudged out into the trackless, snow-bound forest to assert soul-liberty. Rhode Island and the First Baptist Church at Providence tell the story of that momentous event, which the historian Bancroft declares marked the first expression of soul-liberty, with complete separation of church and state, in the history of mankind. Meantime

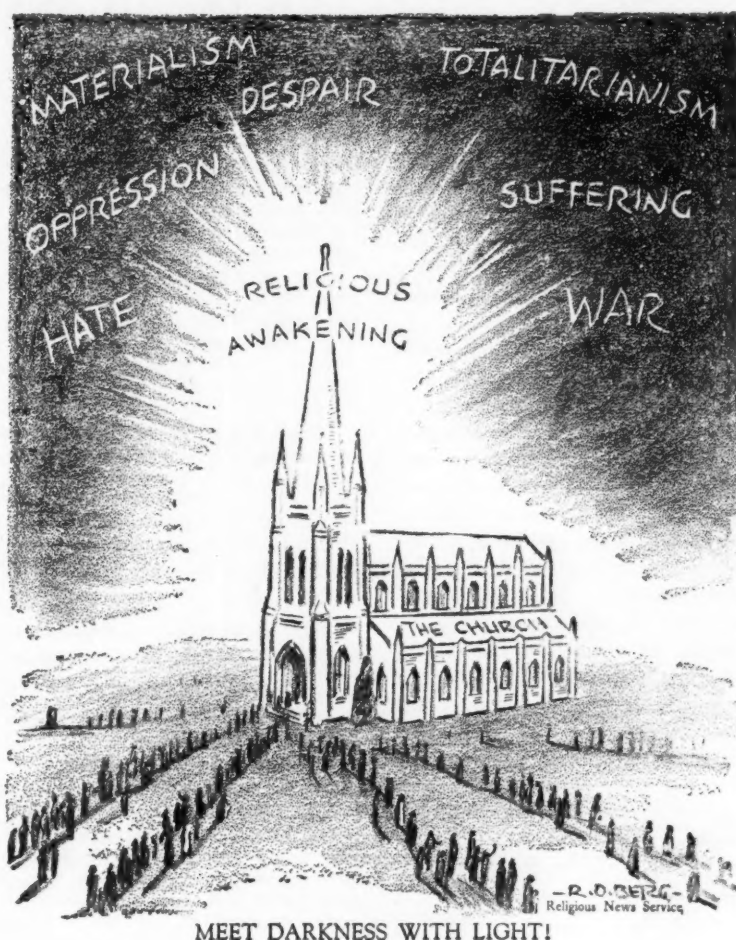
in Virginia, at Culpepper Court House and in many another place, established churchmen were whipping Baptist preachers or cutting of their hands when they persisted in gesticulating through jail bars while preaching to curious listeners assembled to hear these pioneers of soul liberty. Madison and Jefferson, following their witness, at length contrived to get religious liberty written into the Constitution of the United States and also enacted into a statute in the State of Virginia. All this the school children know now, but the older Baptists never fail to thrill and glow over the rehearsal of the drama of their ancestors' achievement.

Baptists Accused

It was not until after the Revolution that the Baptists really got under way with their evangelistic enterprise. Philadelphia, till this day seat of one of its largest churches and its great publishing interests, became the center of the flaming Baptist movement. There the first of their district associations, that unit of their cooperative, congregational system was set up. Yet from Boston the Rev. Adoniram Judson went as missionary to Burma, his wife, the beautiful Ann Haseltine,

sharing in his singular triumphs until her untimely death, when a Philadelphia lady took her place. A bit later, from Washington, fared forth the Rev. Luther Rice, on horseback and in sulky, to found what is now George Washington University at the National Capital and to institute directly and indirectly practically all the earlier Baptist colleges and seminaries, north and south. Despite his educational zeal, however, his immediate objective was soulwinning. He remains to this day, criticized and persecuted as he was by his own brethren in his day, the acknowledged greatest Baptist leader ever produced in America. Last year his neglected grave in South Carolina, near Columbia, was the scene of a pilgrimage of mounument-makers.

The last Southern Baptist Convention elected as president, and also as official leader of the Southern Revival Campaign, the Rev. Lee Rutland Scarborough, president of the Ft. Worth Seminary. This man Scarborough, a Yale man, Phi Beta Kappa, years ago at the call of his teacher, in the Ft. Worth Seminary, the Rev. B. H. Carroll, took up "The Chair of Fire," or professorship of evangelism,



and upon the death of Dr. Carrol became its president. He has written a number of books on the subject of evangelism and conducted hundreds of revivals.

In their campaign for the year ahead Southern Baptists are counting heavily upon Dr. George W. Truett. Rising last summer from a sickbed he went to Paisano in the Davis Mountains to preach, as he has done for many years, in the Cowboy Campmeeting. But Dr. Truett is much of a metropolitan preacher as well as evangelist to the cowboys. Probably no preacher in the whole country, not excepting the professional evangelist, has conducted so many city revivals. He is also a general favorite with the colleges and universities. He is the preachers' preacher, being invited to conventions and assemblies of ministers, not only among those of his own faith, but those of other denominations. He was one of the most popular preachers in the selected group of celebrities chosen for the National Preaching Mission. He has made several world tours of the missionary fields and spoken many times in every center of Europe. Probably only John R. Mott, the international preacher, who has traveled over a million miles on his missions, has exceeded Dr. Truett in the mileage of his religious journeys around the globe.

A Leader Needed

The detached student of this revivalistic expectation wonders about the essential leader. Every such revival in the past has had some masterful personality—John Knox in Scotland, John Wesley in England, Jonathan Edwards first, then George Whitefield and later Dwight L. Moody in America. All were men of arresting personality, positively great in personal ascendancy. Who is to arise and shine in the present movement, if it is to become a national revival? Gipsy Smith, Sr., is judged to be the greatest living evangelist, but he is an Englishman, and though he frequently evangelizes in America, he could hardly be the one looked for. Truth is, no universally recognized leader has as yet appeared, nor has the commanding group leadership come into being. That may be one sign of the pathetic uncertainty of the outcome in the present well-meant effort.

A question of more serious importance still is the technique to be employed. Up to this hour an inerrant Bible as the authority, man's fallen condition as the opportunity, faith in Jesus Christ as the salvation has been the evangelist's unfailing equipment. Conviction, repentance, conversion has been the unvarying process. The whole has been unequivocally individualistic

Ten Commandments for Preachers

By Bernard C. Clausen

I

Thou shalt not become a preacher if thou canst avoid it. Struggle against the call, bring up all the arguments to help you escape, remember how some churches treat their ministers, how cruel their criticisms, how little the chance of financial independence, how precarious the future, how arduous the toil—and surrender to the duty only if in thy heart the love of Jesus still compels you to groan, "Woe is me if I preach not the Gospel."

II

Thou shalt have no other aim than convincing the world of the truths that Jesus taught. Thou shalt use all thy energy, all thy money, all thy skill, all thy efforts of body and soul for this and this alone;—and be satisfied only when you have done your best to accomplish this.

III

Thou shalt never accept a call to a church unless you are promised wholehearted disagreement with some of the things you know you must preach. The church does not represent you, it represents your problem.

IV

Thou shalt never resign because people differ with you. On the other hand, thou shalt not stay a day after you have convinced all those within the sound of your voice, for this is living life in vain. Push on into fresh areas of conflict.

V

Thou shalt never preach unless thou art excited. However swiftly the Sundays come, thou shalt find fresh issues which move you deeply or else be silent before your waiting congregation.

VI

Thou shalt never let a year go by without settling some great question for yourself; trying out at least twenty new ideas and saving those that survive; reading and re-reading at least one great book; and slaying one menacing spiritual temptation.

VII

Thou shalt not neglect the new fields that are opening before the preacher—personal contacts, religious education, mental hygiene, drama, radio and television—for these shall yet redeem your task.

VIII

Thou shalt not do what people expect of you merely because they expect it. If people sit at home and dare you to neglect to call on them, take their dare; if they wait for a chance to taunt you for forgetting their names, they are not worth remembering; be yourself in public and personal life.

IX

Thou shalt never preach a sermon that does not hit someone at the heart. Some people should be touched and helped and encouraged by every sermon you preach; some people should be outraged, hurt, frightened, indicted by every message. Be disappointed only when your utterance strikes no spark.

X

Thou shalt not be afraid. Neither man nor thing can hurt your truth so long as you are true to Jesus, faithful to your deepest compassion, blameless in your life.

and other-worldly. Now, however, there is an unmistakably growing outlook wider than the individual, including the social. The Methodists, possibly more than the Baptists, have sensed the fact that godliness is profitable for the life that now is as well as for that which is to come, hence their deep interest in social reform, reaching from ousting liquor and gambling to regulating economic injustice and human exploitation, coupled with a profound protest against war. Northern Baptists, as a rule, have more nearly stood with them in this. At Milwaukee, in the last meeting of the Northern Baptist Convention, I was invited to address a large banquet, attended by deeply interested representatives of the Social Progress and Evangelistic Organizations. My subject was "What Contributions Can the Church Make to a Righteous Social Change?" It was apparently warmly indorsed.

Southern Baptists, on the other hand, have elements among them which have

bitterly combatted the social gospel with all its implications. Quite generally they are strong individualists, and whether because they have not understood the social gospel or else they have distrusted it, many of them are pronouncedly against it. The contention of those who hold exclusively to the individual gospel is that if the goals of evangelistic campaigns were reached, all our social problems would be solved. "This contention would be true," answers Methodist E. Ernest Johnson in his *Church and Society*, "if our evangelistic campaign had been developed in a social atmosphere. They who have been misled by the teaching of the privacy of salvation are themselves the best refutation of their own theory. They have experienced the mystic satisfaction of religious experience, they have sought God by a private road, but the social fulfilment which we are told follows the individual work of grace has not come. What has happened to such people is an experience that is

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The Church in the Coal Camp

By R. N. D. Yoak*

Here the coal community church is shown as an aggressive self-supporting body, with ideals for worship and community service. Indeed the author finds many advantages which comes to the minister in such a community.



I came to the pastorate of a community church in a coal-mining town of 4,000 people nearly two years ago. My first reaction upon surveying the field after a few weeks at work was that of more or less despondency. A town crushed between the rugged hills of eastern Kentucky, isolated from the rest of the world by some thirty miles, not possessing enough level ground to stage a regulation football game, hardly presented a particularly inviting picture as the scene for my labor during the year to come.

But God, in his good time, has brought many good things to pass, and today, after being out of my parish for a few days, I find myself anxious to get back to my pulpit in the hills where men mine for coal.

Perhaps you would like to know more about how churches operate in the coal fields?

There are three classes of people in our coal town of Wheelwright Kentucky, to which the Community Church must minister. There is first the "official" class of people, commonly called the "white-collar" men, who direct the policies of the company. These men, well fitted for the jobs, represent the capitalistic angle of our social set-up. The second class is made up of the miners. They are members of a trade union which is frequently antagonistic to the plans and policies of the "officials." The third and smaller group is composed of those who are detached from the company, in private business and the school system. Since all coal towns are practically identical in social structure, the characteristics of Wheelwright may well hold true for the majority of coal operations in the eastern part of the United States.

An odd thing, peculiar to the coal industry, is the fact that we have no old people in our community. Few are the men employed by our company who are over fifty. Men follow the coal industry during their producing years.

Since the cost of living is high in a coal camp, after a man has passed his peak, usually 45, he moves to a less expensive environment to spend his declining years. Coal miners make good wages and if they save their money they are able to retire with security.

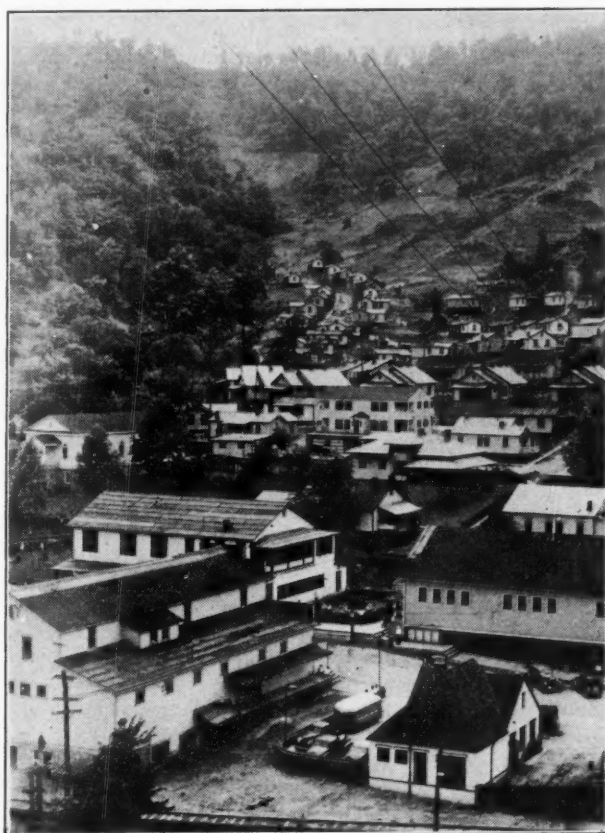
Since there are no old people in our town, as a consequence, our congregation is made up of young and middle aged people. Although sorely missing the older people whom I learned to love at my last pastorate, I have found this "young" congregation to be far more progressive and liberal in outlook. Youth has always had the courage and enthusiasm to get things accomplished when thoroughly interested in the advance of the church.

Handicaps

One of the chief difficulties which the church must confront in a mining

community is the fact that we must deal with a migrating population. The people, miners and officials alike, are unable to buy their own home since the company owns all the houses and rents to the employees. In many instances people do not take time to get interested in the church, school, or other community institutions since there is no permanence to their habitation. Wheelwright is not "home" to anyone. Although many of our people have spent their entire lifetime here, "home" to them means someplace where they are to retire when they have saved enough money. A farm or a home where their parents lived may beckon them. It is difficult for the church to build with permanence with a migrating flock.

In contrast to this disadvantage, there is an underlying point of agreement which pervades the entire population. Wheelwright, like all coal towns, is a "single interest" town. All our people are dependent upon one thing for their economic security—the production of coal. This underlying



A Cross Section of Wheelwright

*Minister, Community Church, Wheelwright Kentucky.

singleness of interest tends to produce a subtle spirit of unity, among all our people, which expresses itself even in church work. By way of comparison, a manufacturing town with several plants, often times finds it difficult to unite on any program of community-wide scope since the people are already sub-divided into their respective groups usually predetermined by the particular plant at which they are employed. "Birds of a feather flock together." Not so in Wheelwright. We are all bound together, whether we like it or not, around a lump of coal.

Our church, which is the only one in town, is called the Community Church although the minister is sent each year by the Annual Conference of the Methodist Church. Most of our people are Methodists but many have had other church backgrounds. The chairman of the board of stewards, for example, is a Congregationalist. Three other denominations are represented on the board. Although we support all the connectional askings of Methodism, the denominational angle of the Community Church is never emphasized. The church building is owned by the company and the heat and light is donated. We provide a janitor who is paid from the church treasury.

The attitude of the company has a great deal to do with the success or failure of the church in an environment like ours. We are fortunate in this respect. Our company stands wholeheartedly behind the church and its program. The preacher who exercises good judgment will not be embarrassed with the labor capital problem. Our company has never made any attempt to choose my homiletic material for me. The general manager of the coal operation, who is sole sovereign over every employee, is a member of the board of stewards. We are fortunate in having an unusual man in this capacity in our town. His is the reign of a benevolent dictator. The wrong man could, by virtue of his position, wreak havoc with the church if he were so minded.

Most any presiding elder or bishop will tell a young man who is entering into the ministry in a coal camp "If you get the official class of people in your church, don't expect to get the miners—they won't mix." There is an element of truth in that statement but it is not the whole truth because miners and officials are mixing on a common ground within our church. The church is the only institution that can act as a common denominator in a community like this one. Of course, all the people in town are not coming to church. The majority of our congregation is made up of officials, but miners are

coming . . . many are in attendance now who did not attend a year ago. It has not been easy to bring the mining class into the work of the church. It has required months of prayerful thought and effort.

An "Official" Church Broadens

After looking over the congregation at the first morning service in this new field I was convinced that it was, in reality, an "officials" church. The nineteen people making up the congregation were all of the salaried or official class. They sat in mute abjection while I hammered away about the love of God, wondering all the while where the miners were. We immediately began laying plans for a church program that would be more comprehensive in appeal. What a chance to work out the common brotherhood of man in a concrete fashion, I thought! Even admitting to myself that perhaps that philosophy might be a bit naive, yet I deemed it worth the try.

We found several men in our town who were interested in church work who were not attending our church—they thought they were not wanted. We made clear to them that they were welcome. The company file furnished an inexhaustable mailing list. An opportunity arose in a few minutes to replace the teacher of the Men's Bible Class. A coal-loader, humble and fervent of spirit, was chosen to teach the class. The superintendent of the mine sits today in the class while this day laborer lectures of the church school lesson. It works! The next move was to get some new blood into the board of stewards. Three miners were appointed. They were men chosen with care. They are great boosters for the church today.

In a few weeks I was aware that my preaching was not broad enough in appeal. It still embarrasses me no end. Our form of worship needed warmth. With many different denominations represented in the congregation with their varied conceptions and preconceived notions as to what a worship service would be, it was difficult to plan a worship service that would appeal to the vast majority.

After careful thought we decided to maintain a middle of the road policy between the official and mining classes, steering a straight and neutral course between the Scylla of high Episcopalianism on the one hand, and the Chrybdris of holy-rollerism on the other.

The church began to grow. At the end of the first year in a church where 30 had been considered a good congregation the average attendance was 72 at the morning service. We have no evening service, devoting the entire evening to our young people's activities.

Some Methods Used

A parish paper was launched. In a town like ours where there is little or no denominational competition (cursed be the word) a parish paper "goes over" well. A staff of young people co-operated in editing the monthly magazine. Since we have no local paper of any sort, every aspect of community life is reflected in the parish paper. A little previous newspaper experience and a few general publicity principles stood me in good stead in this connection. The magazine is given away gratis to every home in town. It is financed by ads.

A vested choir was organized and under the directorship of one of the young men from our office staff, was soon singing many of the classics of musical literature. In order to provide space for the choir at the end of the first six months, the auditorium was remodeled providing an ample choir-alcove. While at the task of providing a space for the choir, the entire sanctuary was redecorated and an art window was placed behind the choir loft in direct view of the worshipping congregation. We now have an impressive little chapel with an accomplished choir supported by a Hammond organ to add to the beauty and inspiration of our services.

The minister in a coal community has many distinct advantages. In the first place he is the only regularly ordained minister in town. He is not embarrassed by denominational rivalry. The entire town is his parish and he may enter into his work with abandon without fear of encroaching upon the parish of another. It is his job to fashion the entire religious program of the town. In a coal town a minister must guard carefully against becoming involved in capital and labor disputes. The golden rule presents an endless source of homeletic material for a mining pulpit. Immorality and evil of every kind presents itself in a mining community. The preacher must stand steady and rebuke unrighteousness with kindly fervor.

Although I dislike the term, "a community man" fits excellently into a situation like this.

Our church has a unique manner of financing itself. Everyone wishing to contribute to the support of the church merely makes his pledge and the amount is deducted from his wages every pay-day. The chief bookkeeper of the company is also the treasurer of the church. We have a unified budget with all expenses being met from one common fund. Every item of expense is met with regular punctuality. Not

(Turn to page 478)

Modern Insulation Beautifies Church

And, best of all, the materials purchased to meet your needs from your local dealer may be applied by local workmen.



Modern insulating interior finishes combine characteristics that have earned for them acceptance as "three-in-one" materials. They provide, first, finished decoration for walls and ceilings; second, efficient insulation; and third, sound absorbing qualities. In addition, these materials are economical to buy, are easily applied, and remain attractive without attention over prolonged periods of ordinary use.

Such characteristics recommend these materials to the attention of the church which is facing the problem of refinishing walls and ceilings that are unsightly or continually in need of patching and repairing. Refinishing old walls with an insulating interior finish means covering the old wall with new material, and consequently eliminates the danger of patches showing through or cracks opening up as so often happens after ordinary redecoration. Furthermore, the new finish provides the opportunity to change completely the tone and design of the interior treatment. An almost infinite variety of effects may be obtained with these modern materials.

One of the newest insulating wall finishes is integrally colored with blended harmonious shades of light tan and gray. This material, manufactured in "tile" and "plank" form, is obtainable in packages in which the various colors are assorted in proportions predeter-

mined by color experts, thus assuring the church of an attractive installation and simplifying the problem of color selection.

Color and texture do not limit the design variations in the modern insulating interior finish. Two other factors are involved, namely, form and treatment. The forms available are known as tile, plank and board. The term "treatment" is here used with reference to the pattern effects produced by the use of plain or bevelled edges on tile or plank units, and by the use of patterned grooves cut in the board form of the finishes with a cutting tool on the job.

It may be useful to describe the limiting sizes of the tile and plank forms referred to in the above paragraph. Tile, as the name implies, is of relative small size, from a foot square to two feet wide and four feet long. The plank sizes run from six to sixteen inches in width, and in lengths up to twelve feet.

The board form is generally manufactured in a four-foot width, and in lengths of from four to twelve feet. This form has no pattern of its own, but is often grooved on the job and may of course be used with the tile and plank in any desired combination. Variations in the handling of any one form of the material include such possibilities as laying tile diagonally or at right angles or using different sizes of tile to form an interesting pattern, and placing plank either horizontally or vertically.

Stock mouldings available as part of

the insulating finish line provide another means of giving additional refinement to the decorative design. These stock mouldings are manufactured in a number of different shapes. They are most frequently used as a cornice along the top of the wall, and serve to tie together the designs of the ceiling and wall plane for greater unity of effect. The mouldings may also be used to build up pillar and column effects.

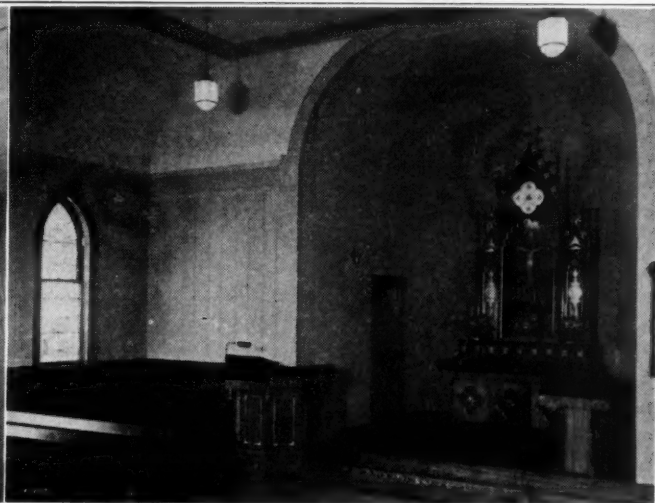
Design possibilities of these materials are practically unlimited. Colonial, period or modern effects can be produced and complete harmony with the architectural style of the building can be achieved. Manufacturers of materials of this type can be of help in selecting the forms, colors and textures that will produce a pleasing design and secure the desired decorative effect if supplied with information concerning the nature and size of the areas to which the finish is to be applied.

In the average church, the sound absorbing properties of the plank or tile are sufficient to correct satisfactorily any sound problem that may be present. However, where the sound problem is acute, a tile particularly designed for this use and having greater sound absorbing properties than the standard product is frequently employed on ceilings.

Insulating interior finishes are usually applied by carpenters. Because they are wood base materials, they can be worked just like lumber. The only tools needed are a hammer and saw, and on firm bases such as plaster, they may be applied with a standard adhesive. Insulating interior finishes are modern materials having a combination of qualities of special advantage to churches. The capacity to absorb sound, plus economy, ease of erection and insulating efficiency are valuable features of a product so versatile in use and decorative effect.



Application of Moulding Over Blendtex Plank Walls



Blendtex Walls and Ceiling

Coal Town Church

(From page 476)

one cent of the pastor's salary has ever been a day late. As an example of the effectiveness of the pay-roll system, allow me to say that our church can meet every expense of this conference year and have approximately \$400.00 in the bank at the end of the year without ever passing a collection plate. None of the weary monotony of form-letter appeals and embarrassment of board members.

Thus relieved of the tremendous burden of raising an annual budget, the pastor can turn his undivided attention toward the promotion of a vital church program. Many men contribute toward the support of our church who do not attend its services, but we never give up trying to get them to come and keep in constant touch with them from time to time through the mail, appraising them of what the church is doing in our community.

So Christ and his message feels quite at home in a coal camp. Miners are liberal in their support, anxious to be of help to the church, and regardless of their position in life, like all the rest of us, hunger for the Gospel that is able to save and sustain them.

SUMMER COURSES AT UNION

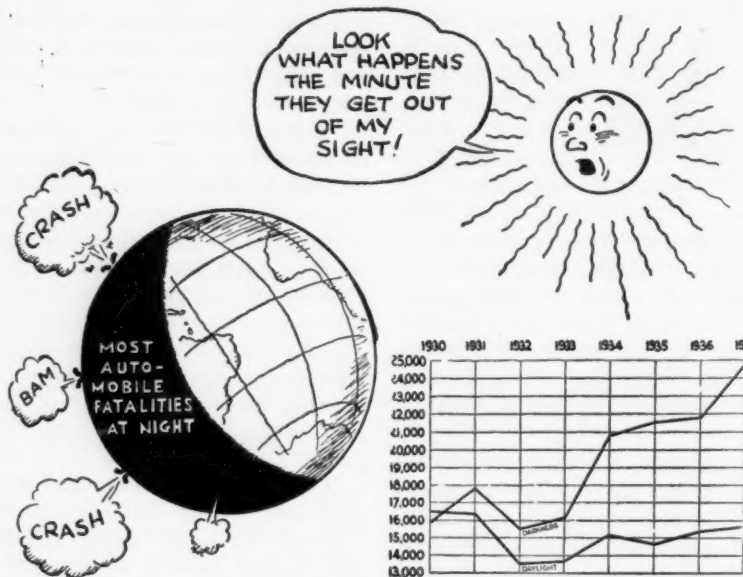
Union Theological Seminary in New York City is offering this summer an unusually attractive program in its Conference for Ministers and Other Religious Workers. The Conference will be held in four units of one week each, beginning July 3. During the first three weeks there will be lectures and discussions on significant topics by distinguished leaders, including Henry Sloane Coffin, H. Richard Niebuhr, Wyatt A. Smart, Erdman Harris, Arthur L. Swift, Jr., Julius A. Bewer, George A. Buttrick, Henry P. Van Dusen, Ernest F. Scott, John T. McNeill, A. Herbert Gray and Ernest J. Chave. The fourth week will be devoted to a Conference on Mental Hygiene and Pastoral Relations with Harry Bone, Harold Leonard Bowman, Grace Loucks Elliott, Otis R. Rice, Karen Horney, Robert L. Calhoun, Seward Hiltner and Harrison Elliott.

The Seminary also offers courses in the six weeks' Summer Session of Columbia University, including courses in the Bible, Church History, Philosophy of Religion, Christian Ethics, Church and Community, Practical Theology and Religious Education, with an outstanding faculty. It is possible to plan a program of work entirely in the Seminary or to include courses from the wide range offered by Columbia. The dates for the Summer Session are July

5 to August 11, but the offerings are so arranged that certain courses may be had during the first three weeks, July 5 to 24, and others during the second three weeks, July 25 to August 11, for those who cannot remain during the whole six weeks' period.

Through carefully organized sight-seeing excursions there are opportunities to visit interesting points in New York City and vicinity, and these recreational opportunities have also educational significance. Contact with religious and social institutions and problems is secured through visits organized by Reconciliation trips. The World's Fair furnishes an added attraction for the summer of 1939.

Drivers! When the Sun Goes Down, Slow Down



During what part of the 24-hour day are most persons being killed on our highways?

Statistics show that although most of the automobile traffic is in the daytime, most of the fatalities occur at night. Six out of every ten deaths occur while three out of every four cars are safely garaged for the night. These highly pertinent facts are revealed in "Lest We Regret," the ninth in an annual series of booklets published by The Travelers Insurance Company in the interests of highway safety.

During the period from 1930 through 1937, deaths due to automobile accidents during the hours of darkness increased 54.5%; while fatalities during daylight actually decreased 5.4%.

These facts, the booklet points out, are a challenge to traffic experts to devise physical safeguards which will eliminate some of this night-time slaughter. They are a challenge to public officials to put into force whatever legal restrictions may be necessary to curb these crashes. Most of all, they are a challenge to drivers and pedestrians to double their caution in driving and walking at night.

Highway safety, in a last analysis, will never be achieved through the efforts of a few engineers, public officials and lawmakers. Only the combined efforts of 40,000,000 drivers and 100,000,000 pedestrians will accomplish it.

Safety Lesson No. 1

LIVING WITH CHRIST

A young artist in Rome, who possessed great talent, was urged by his friends to establish a studio of his own. He refused, saying, "No, I have found my master. I want to paint like Raphael, and to do that I must be near him so that I may study his method and catch his spirit and listen to his instruction. I have no other ambition than to be like him." Something like that happens to one who sees that Christ is the secret of all human values: he lives only to discover Christ-like values, to embody Christ's spirit, to seek for the goals of Christ's kingdom. Such a person is among the elect who are not easily led astray. They are moral rocks instead of moral easy marks. From Article in *The Presbyterian Tribune* by Ilion T. Jones; Presbyterian Colleagues, Inc.

A Charge for Funerals

By W. Howard Lee*

The ministers of this community have worked out a plan whereby the churches make a charge for the services of their ministers to outsiders. It may challenge the attention of the ministers in your community.

THE increasing demands made upon the time, and energies of the minister by people outside the church is a matter of deep concern to most pastors. Often the people who demand most of us are those who have no interest in, or use for, the church at any other time. And when we give our services freely, graciously, and in accordance with their demands, these persons seem unappreciative and ungrateful. Think back over your own experience as a pastor. How many times have you delivered an address, offered prayer on some public occasion, conducted a funeral, or performed some other such service and then never even heard a "thank you" for your labor? Well, if you've been in the ministry very long, the chances are you can't even remember how many times you have retired from the scene without so much as a nod of recognition or word of appreciation.

This tendency of outsiders to demand everything indiscriminately while giving nothing in return taxes one's good disposition and offends one's sense of justice most in the matter of funerals for non-church members. A man may live his whole life indifferent to the claims of Christianity, cynical, even derisive, toward the church, disdainful of all approaches of the preacher, and may finally die cursing God yet, when the arrangements for the funeral are made, the family which often shares this attitude of frigid apathy toward religion demands Christian burial, calls the minister, and tells him what he is expected to say at the service. There seems to be a prevailing idea that the unbelieving cannot be interred without benefit of clergy. Very frequently the funeral parlor is not deemed worthy of the deceased and the family plans for a church funeral, assuming without hesitation that permission to use the building need not even be asked. So the minister judiciously makes arrangements with the janitor to have the church in readiness for this extra service. He spends hours in his study planning his discourse in such a way as to please and comfort the bereaved

without offending the sensibilities of the assembled congregation who "knew him well." Then he gives half-a-day more to conducting the service, driving to the cemetery, and pronouncing the solemnities "at the grave." After all his work is done he receives a casual "thank you" (if that) for his services. It seldom dawns on such families that they owe anything more than that either to the church or its servant whose services they have required.

Now in many rural and village communities this problem is complicated further by a steady flow of funerals brought in from cities far and near to take advantage of the low cemetery costs. Often the deceased has no more connection with the local community than "he went to school here as a boy," or "he joined the church here when he was just little; we suppose his name is still on the roll." Now in many small parishes these "city funerals" represent the most piratical thief of the pastor's time; they persistently interrupt sermon preparation and study or further postpone long-neglected parish duties. A church pays its minister a salary presumably to attend his flock and to do a full work in the local community, but in such instances he finds his time and energies dissipated by this continuous flow of extra-community demands. And the minister in this situation sooner or later has to confess, "They made me keeper of the vineyards, but mine own vineyard have I not kept." In a single week or even a month the time thus stolen may not loom large, but in the course of a year or more it can be compared to the ravages of a host of moths in a blanket and leaves a man's ministry to his own people about as full of holes.

I once expressed to an undertaker of long experience my perplexity at this obviously unjust exploitation of the ministry by those outside the church. He smiled understandingly as he said, "You know, I've wondered all my life why preachers let just everybody walk over them as they do. Why, I've known men who couldn't say anything bad enough about the church, but when they died, the church's minister, the church's building, the church's facili-

ties, and the church's prestige must all be brought into service to glorify their passing. I don't know why you fellows let them get away with it."

An Inter-church Plan

I decided forthwith that, as far as I was concerned, they would not get away with it. I determined to change that condition in my own ministry if I could. I was not thinking of the wrongs done me personally but rather of the injustice done the church and the slighting attitude toward the pastoral office which we have allowed to go on unchallenged. I talked it over with the other ministers of our local association; they saw the problem just as I did and together we decided to place the following plan before our official boards:

"In view of the increasing demands made upon our time from many quarters *outside our churches* and related agencies we suggest that the churches themselves *make a charge* for our services to non-church individuals and organizations.

"We believe that our time and energies rightly belong to our congregations which support us and that outsiders requiring our services ought to pay a reasonable fee to the church whose pastor is used.

"Especially do we recommend that these charges apply to the funerals of non-church persons.

"The amount to be charged in each case will be determined by the official board and the pastor in accordance with the financial status of the individual or organization served. Members of our churches and the very poor will, of course, pay nothing for any pastoral service.

"All amounts derived from such charges are to go to the general treasury of the church whose minister has been used and not to the minister."

Signed *The Ministers.*

We were surprised at the readiness of our officials to adopt our plan; they understood the problem and were at once willing to co-operate. Consequently we adopted the idea in unison and the day of calling on the preacher for any old thing—"he'll do it for nothing"—was quite definitely over.

Certain questions arose as to how we should determine amounts to be charged in different cases and how we should collect. In general this would have to be left to the discretion of the pastor and officers. We decided that a fair arrangement would be to charge approximately 5% of the undertaker's cost. Thus a funeral costing \$100 would be charged \$5 by the church, and a funeral which paid the undertaker

*Minister, First Presbyterian Church, Yellow Springs, Ohio.

\$500 would pay the church \$25, and so on. As I have already quoted, the poor and members of our own churches would pay nothing for any of our services. This was an equitable arrangement and it has worked out perfectly. As one officer remarked, "If they pay \$500 to put a man's bones beneath the sod, they ought to be willing to pay \$25 for a fitting send-off for his immortal soul."

On the subject of how to collect, we had to do a great deal of careful experimentation. Our church finally adopted this method which we have found quite satisfactory and successful; on the first of each month we send out dignified professional statements, such as doctors use, from the church treasurer to the persons and organizations who have been served stating the service rendered and the amount to be paid to the church in return.

We were all surprised at the reaction to these methods. We had expected at least a few explosions of protest, but they did not come. Those who received the statements sent in checks to the full amounts and later contacts with the person themselves gave us reason to believe that a new attitude of respect for the church and its ministers had developed and that our services to them were appreciated because we had set a value on them ourselves. Only one person ever took exception to the charge made; we found out later that she was mentally unbalanced. In every other instance we found outsiders quite willing to pay liberally for the services they require from the church and more appreciative of them when they do pay—but, of course, they will go on taking them for nothing as long as we permit them to do it.

Statement for Services Rendered

We have found that this is a spendid device to apply to all sorts of services from the minister and uses of the church property which are usually taken for granted by outsiders. When some unknown couple require the church for a wedding and forget to pay anything for the use of it, we remember and send them a statement not only for the use of the building but a fee for our janitor and organist as well. When some outside organization uses our church kitchen and dining room to serve a banquet, we state a charge for the privilege in advance and then send a bill when the thing is over. In fact we find this a source of considerable added income for our church and apply it wherever it seems fitting. Of course, it would not be difficult to see how it could develop into an ecclesiastical racket if the original plan and purpose

An Acrostic Sermon for Summer

W J. LINEBACH, minister of the Federated Church, Chagrin Falls, Ohio, uses a summer service based on an original acrostic at least once during the summer month. The acrostic is placed on a blackboard where each line may be emphasized. In 1939 this summer service was on "Nature."

The acrostic follows:

N ature speaks to us of God.
A sk her secrets.
T rust her creator.
U se her wisely.
R est with her.
E njoy her changes.

The entire service was built around this concept. The call to worship:

"The heavens declare the glory of God and the firmament showeth his handiwork." The earth is the Lord's and the fullness thereof; the world, and

they that dwell therein. "It is a good thing to give thanks unto the Lord; to sing forth his praises for evermore." Give unto the Lord the glory due his name. "Draw nigh to God that he may draw nigh to thee."

Following the call to worship a unison prayer was used, the verses being taken from Ralph Waldo Emerson.

"For flowers that bloom about our feet;
For tender grass so fresh and sweet;
For song of bird and hum of bee;
For all things fair we hear and see,
Father in heaven, we thank Thee!"

"For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in heaven, we thank Thee!
Amen."

Hymns, of course, were selected to fit the theme.

are lost, but on that matter we have a conscience. There are two places where it is not applied to the minister's services and those are weddings and out-of-town addresses; these, we believe, are legitimate perquisites of the ministerial office.

Now whenever I am called on for any of the services I have described as within this plan, or whenever the use of our church's facilities is asked, I explain diplomatically in the interview that the church itself has this arrangement, I state the charge that will be made, and say that a bill will be tendered in due time. No one can possibly take offense when the plan is thus fully and tactfully explained. And when the statement is received from the church at the end of the month, it is expected and is paid along with the other monthly bills.

Probably this plan will never become popular. Preachers will not see in it anything for themselves. More than that, it would mean that they would have to sacrifice the few and trifling gifts that they now receive for funerals and such. That, however, would be a very shortsighted view of the matter. Count up for yourself just how much you have received from funerals in the last year. I dare say the littleness of the total will surprise you. But consider what this would mean to the treasury of your church in the course of the next year and you will get a decidedly larger total. For invariably my own church has received from three to five times the amount that I *might* have been given for my services, and it has made available for things in our church's program funds

that otherwise we could not have had.

At first the whole idea may seem to you too coldly commercial, too all-fired businesslike. But think it over carefully. If you try it in your own church for six months, you'll say it is a small sacrifice well made and you'll never give the idea up.

JESUS WAS RIGHT

In the social as in the personal realm, experience confirms the rightness of Jesus' principles. Society grows more complex, but through the maze of human relationships the truth shines clearer that Nazarene principles of fellowship are the only ones by which men can dwell together in lasting brotherhood. Though business forms its billion-dollar combinations, amid the vast intricacy of modern industry it becomes ever more apparent that the principles of service laid down by the Palestinian teacher must predominate if the world of finance is to be saved. While nations still prepare for war, warmakers admit that theirs is the way of death, and excuse it only as an expedient until nations together find a workable program of putting Christ's methods into practice. From *Recoveries In Religion* by Ralph W Sockman; Cokesbury Press.

In 1936 those of the United States spent for educational purposes \$2,630,000,000. During the same period they spent for alcoholic beverages \$2,990,000,000. Last year this drink bill increased to \$3,530,000,000.

Every 22 seconds, a serious crime is committed in this supposedly civilized land. Every time we see a sunset, we must correlate this with the fact that between the time the sun rises upon our daily life and the time it sets in the evening, 37 persons, men and women, will have been murdered. There is a death by criminal violence in the United States every 39 minutes.

When the Wind Blows

By Agnes Montgomery*

When and how shall the minister's wife announce her pregnancy. Mrs. Montgomery discusses this sympathetically and helpfully.

FORGIVE me if this title blows suspiciously of Margaret Mitchell and Ann Lindbergh. All apologies to both. It seems we must have wind this season but mine is a very gentle zephyr. It is that one which comes wafting down through the mysterious Valley of Creation into the hearts of ministers' wives and all womankind. A mere wisp of a breath having to do in music with tree tops and rocking cradles. Perhaps Dawn Wind would have been a better title since its message heralds the approach of a day which changes the whole meaning of life for people unaccustomed to cradle cadences—the day the wind whispers of the coming of a little child.

Because there is so little available on the psychology of parsonage pregnancies and because it is a matter of such vital importance to those involved we plunge heartlong into a candid discussion of the subject as it affects our relationships to the parish at large. What should one do about the precious news as far as the parish is concerned? Is it best to tell or not to tell? And when? And how long should the minister's wife stay in circulation after that? And whose business is it anyhow?

Let's begin by considering the last question first—Whose business is it? Well, frankly, when you're a M. W. you are everybody's business and the sooner you acknowledge the inescapable truth of that, the gentler and sweeter will be the winds surrounding your great adventure.

Now among us ecclesiastical madonnas there are those refined, sensitive souls to whom the knowledge of approaching motherhood comes with abysmal gloom. Not that we aren't happy over the news and don't rejoice with a secret great rejoicing but that we would oh so much prefer to keep the world out of our secret. There comes a timid but keen yearning to hide away somewhere for a year or so that we may be allowed to make our little contribution in our own way.

In direct contrast with this craving for secrecy and oblivion is the urge to shout the news from the housetops to everyone within hearing. Among us ec-

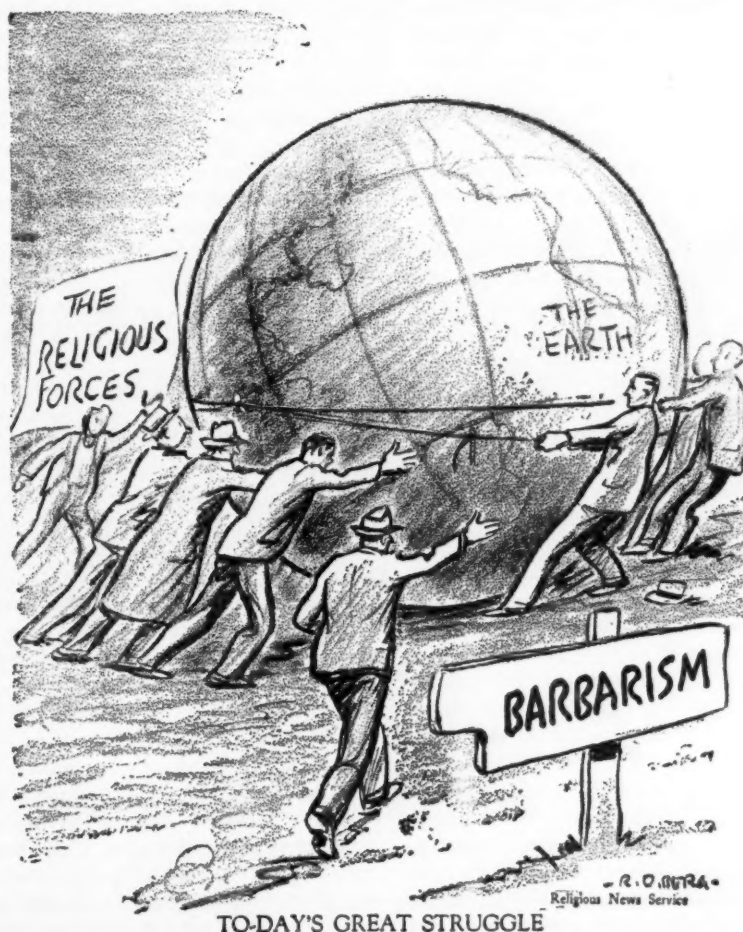
clesiates are those husbands as well as wives who hail the prospect of parenthood with such a surging madness of delight that we can scarcely muster a becoming air of modesty and humility. Our swelling pride and sense of amazing accomplishment and prowess is registered all over us as we go about happily confiding in anyone who will listen during those first few weeks. The tragic part of all this delight is that sometimes we begin broadcasting too soon and ere the last parishioner has been confided in the first one must be reluctantly re-informed. Which procedure is both embarrassing and pathetic.

Obviously it is rash to betray all one's private hopes or apprehensions at the first Ladies' Aid meeting. On the other hand to try and contrive complete indifference to a condition so soon unconcealable is equally inexpedient. For

publicly prominent ladies, ahem—such as we undoubtedly are, certain secrets spoil with the keeping, and this one of prospective motherhood is chief among that kind. No matter how clever we've been, how unrevealing we look, inevitably there will be someone in our vicinity a little more observant or perhaps naturally more suspicious than the others, and whether we realize it or not, the state of the nation is being amply aired behind our backs. Of course there will always be one or two who "never dreamed of such a thing until it was all over." But those are they who wouldn't see the stone wall on a dead-end alley and we can't console ourselves with them.

Early Announcement Desirable

The best plan is to get the jump on the congregation before those knowing glances, winks and lay whispers begin broadcasting for us. And the time to do this varies with the individual. In exceptional cases six months is not too long to postpone telling, while with others the blind man on the drug store



*Mrs. Montgomery's husband is the pastor of the Methodist Church, Nescopeck, Pennsylvania.

corner is guessing right by the end of the second month.

In either case, as ministers' wives on public exhibition, our greatest requirement will be the maintenance of poise. And it is very difficult to restrain a jump, blush or self-conscious expression when conversations artlessly border on a secret one is desperately trying to conceal. By the way a husband is about the most revealing circumstance a valiant mother-to-be has to contend with, especially the naturally loquacious, gullible variety which some ministers are. So that to safeguard an increasingly hard to preserve poise the easiest and most helpful thing to do is personally announce the glad tidings while it is still early enough to be a surprise.

There are several ways to do this. The best one I've found is to create an occasion whereby all the women and girls of the parish can be informed at once. A Mothers' and Daughters Banquet is ideal if the date is propitious. Keeping the appealing little announcement until almost the end of the program will give everyone a thrill and properly crown the evening.—Unless you happen to be unusually hard up at the time and this happens to be your fifth or sixth "blessed event." In which case the less said, the better.

If making public speeches is always your pet headache little favors could be used in the same fashion as for an engagement announcement. Afternoon at homes, seasonal teas or other events could substitute for the Mothers' and Daughters' Banquet, especially at Christmas time with its natural annunciation period. Or even the Monthly Class, Missionary, Ladies' Aid or Women's Club meeting will do if they closely succeed one another. In which case it is wise to swear one group to secrecy until all have had opportunity to hear the news from you first hand. The atmosphere of good will, we're all sisters together, ain't love grand and oh, I hope it's a boy, which such an announcement inevitably creates more than recompenses us for the task of telling. Besides we will automatically relieve ourselves of many irksome duties otherwise falling to our lot, enjoy a sweet sense of freedom and conduct ourselves with confidence and poise.

Everything has its price of course, and in exchange for the advantages achieved, one will have to put up with a lot of unnecessary solicitude but much of this is only amusing. The hardest element to contend with will be those discussions of other people's maternity experiences. But when these get too heavy we can always pretend to hear our mothers calling us, smell the prunes burning or get some typing done for hubby.

Actually it isn't a good thing to encourage much of this sort of talk with lay people indiscriminately. There is generally more time wasted than inspiration gained and we go away far more depressed than informed. After all with God and a good husband we've got all the solace we need and all the backyard thrillers, tea cup calamities and old wives' tales will just be so much impedimenta. A qualified physician, good literature, (abundantly available from Washington, D. C., without charge), and one's own common sense are the real passe-partout through the beautiful Valley of Creation.

Church Activities Curbed

Finally, as to how long to keep up one's end of the church work? Circumstances alter cases there and each person is a law unto herself. Most of us keep right on keeping on up to the last but where one's health is uncertain or there is a suggestion of nervous instability it is wise to let it be known that thus far shall we go and no farther. Quick sympathy and genuine understanding will reward our sincerity there.

Needless to say we do the public a greater service by withdrawing from circulation when health or appearance make our presence undesirable than martyr-like to drag around to all the meetings from a perverted sense of duty. Or because friend husband maintains that having a baby is a perfectly normal, human experience which shouldn't affect our disposition or mental attitude in the least. It is wise to keep going only when the going does us good. Maternity is an arduous ordeal at the best but the end gloriously justifies the means and most women come through with flying colors. Too, as the doctors testify, they've never lost a husband yet so that it really is normal to keep on keeping on much as usual.

And speaking of doctors. We ministers' wives are sometimes in a tight spot there. The local doctor, though none too good on maternity cases, is a staunch church member and a heavy contributor. Mrs. Doctor has always been grand to us. It would be hard to hurt their feelings. In fact to go to the very desirable specialist nearby might even mean losing their membership and financial support. What to do? Well, when as important an event as the stork comes tapping at our door we have only one major decision to make. That is to put our own health and the prospective child's safety first. We won't always live in the town we now inhabit but the kind of maternity care we get will go with us as long as we live. We cannot conscientiously sacrifice the whole future of our family life in order to preserve the local doc-

tor's feelings. And if he is the man he ought to be he will recognize his limits and bid us Godspeed to the other, better doctor. Medicine is the noblest of professions and most doctors inspiringly adorn the profession.

'Tis a lovely thing to hear the whisper of the dawn wind in one's heart—a lovely, yet an awesome thing, for it bears in its breath an ecstasy of pain—and in the joys that come from it, a paen of ecstasy—home, babies, love, content.

For the minister's wife, because she is God's ambassadress to womanhood, the most exquisite service she can render is to triumphantly come up from the Beautiful Valley of Creation bearing a new little life in her arms.

RELIGIOUS NEWS SERVICE PRODUCES RADIO NEWS SCRIPT

A fifteen-minute radio news script called "The Religious News Reporter" has been added to the growing list of Religious News Service features. Released weekly the script will prove invaluable to clergymen and others who conduct radio programs. Specially prepared for broadcasting purposes it presents the highlights of the week's religious news in a dignified and interest-sustaining manner. The script is carefully checked for accuracy and nothing that would give the slightest offense to any creed or faith is used.

The script can be presented over independent radio stations either as a weekly sustaining feature or under local sponsorship. The script is so arranged that portions of it may be incorporated in regular religious broadcasts. The "Religious News Reporter" is ideal for sponsorship by clergymen, interfaith groups, church federations and ministerial associations. The cost of the feature is remarkably low. Rates and sample script can be obtained from Religious News Service, 300 Fourth Avenue, New York City.

THE WORSHIP SERVICE

Entrance into a well-conducted service of public worship is similar to the entrance of a ship into the locks of a canal. The sluice-gate is closed behind the boat, the gate is opened in front of it, and water flows under the keel, lifting it steadily until the ship soon sails away on its new and higher level. So is it with the worshiper. The gate of his mind is closed to selfish interests of his existence, and the sluice-gate of his spirit is opened toward God. Then, through architecture and symbolism, through music and scripture, through prayer and message, the "waters of life" begin to flow under him, lifting him, lifting his spirits quietly but surely, until an hour later he sets off on a new and higher level, carrying his cargo of private and public responsibilities. From *Recoveries in Religion* by Ralph W. Sockman; Cokesbury Press.

This Thing Called Love

A Ministerial Confessional

By J. W. G. Ward

From its inception, "Church Management" has given practical help to its subscribers. This department deals with the problems of the minister and his wife. Dr. Ward has had wide experience, and we invite you to submit your questions to him. When they are purely personal, he will reply direct. If they are of common interest, they will be discussed without divulging the identity of the writers. This is part of the service this journal is rendering to the ministry.

"I cannot conceive that my problem is of any interest to others. I am not even sure that you will bother with it. But it is of the most vital importance to me. In fact, without exaggeration, I am at the parting of the ways. If I cannot find a way out, my ministry is doomed. Here is the situation. I am thirty, a graduate of a famous seminary, in my first church where I am in my fifth year, and unmarried. The last point will soon be altered—at least, I hope so. I am engaged to a young lady who literally has everything. She is beautiful, but also very gifted and intellectual. She is graceful, kind to people, and has a great deal of charm. And she is gay-hearted and loves a good time. I cannot see her not winning every heart as she has done mine. In fact, not to

wear you, she is my ideal as a wife. There is only one thing which worries me. She is not very interested in religion, and less in the church. I had her here for a visit. She made a splendid impression—she was so gracious, affable, and her own lovely self. Only, afterwards, she gave me her reactions. She spoke of some of my leading people as “stuffed shirts,” pious, superficial, and either low-brow or stuffy. Naturally, that has caused me some sleepless hours. I have one good friend here. He has been a father to me. And when I have been in difficulties before, I have been able to talk things over with him. But here he has failed me. He does not exactly say I should not marry this girl, but I sense that he does not approve of her one hundred per cent. He suggested that I should write to you.”

THIS is rather a thankless job which you have assigned us. And if we are to do the right thing by you, we are going to lose a friend—or make one! First, a few specific points which will anger you. If you had not given your age as thirty, we would have attributed your letter to a lovesick swain of twenty. All those superlatives about gifts, charm, and the ideal wife, point to that. So do your ecstatic expressions about winning all hearts. We are almost inclined to use the school-boy's phrase, "Be your age." But that does not help anyone. You need counsel and sympathy—or else the brutal candor which will show you the young lady as a dispassionate observer sees her. We can give you our honest opinion in a few words. She is not for you! And now for the reasons for that dogmatism.

This glorious creature, with her sweetness and grace, has blinded you to the obvious. You say she has everything. Then you immediately contradict yourself by adding that she is not interested in either religion or the church. Surely you are enough of a sermonizer to recall that our Lord once dealt with a soul who had even more than your beloved. We refer to that

[illegible]

Courtesy National Religious Press

These Churches Use Attractive Publicity

excellent young ruler who had almost reached perfection. And the master said, "One thing thou lackest." One defect weighed against so many good qualities? But that one may be so vital that the rest become relatively insignificant. A clock with merely the spring broken, an automobile without a battery, a violin without a bow, may indicate what we mean.

This young lady may have many delightful gifts of personality, but if she lacks a deep reverence for God and a love for Christ and his kingdom, we cannot see how she can possibly fit into the exacting conditions of a minister's life. Happiness is impossible. The apostle's injunction about being unequally yoked has no more striking application. Do not think we are indulging in pious superiority, disparaging what is dear to you. We are simply pointing out what your brethren can see at a glance. The lady's slightly caustic references to your people are indicative of a total lack of understanding of, and sympathy with, the religious mind. We think such criticism is not only unwarranted, but is in abominably bad taste.

If she feels like that on a casual meeting, what will be her attitude when she has to live among them? If she despises those whom you serve and who, incidentally, provide you with a livelihood, how can you expect her to enter into your work, share your enthusiasms, and further your efforts with that loving loyalty which is the greatest contribution which a wife can make to her husband's career? The truth is, dear sir, the superficiality she condemns in others is her own outstanding trait. Marry her, and your prophecy will undoubtedly be soon fulfilled. Your ministry will be doomed. Without being pessimistic or cynical, we can see a house filled with petulance and recriminations, discord and unhappiness. And how can any man do his work, most of all a minister, in such an atmosphere?

You know as well as we do that, next to the minister's own fitness for his task, and his personal character, the kind of wife he chooses largely determines his future usefulness and success. That is why we have discussed your problem in these columns. Our younger brethren in the prophetic office may find some counsel which will save them from a tragic misstep and a lifetime of regrets. That we are in the ministry at all presupposes that, in a special sense, we are not our own. In all things Christ must have the pre-eminence. That means that, in every decision we make, in our plans for our happiness, we must put him and his

claims first. You can find a worthier wife who will be an inspiration and help in your work. We are not demanding that you should, necessarily, marry a trained church-worker, any more than a medical man should limit his choice to a woman qualified as a nurse. But we are saying, in the most unequivocal terms, that the minister's wife must have the prime essential—a definite Christian spirit. Only so can his marriage be fruitful and blessed. And only so can he do his best work for Christ and the kingdom.

Spiritual Rebirth

(From page 478)

essentially not Christian at all, for the love which is the mark of conversion in evangelical Christianity has never come to flower. The kingdom in its inclusiveness was never born in their hearts.

Social Significance of Wesley

Curiously enough, those who talk about a revival saving a nation and point to John Wesley's revival with its salvation of England as proof of their contention that such social salvation is inevitably the outgrowth of personal salvation, have not sufficiently studied the social implications of the Wesleyan revival.

Says Professor Atkins of Emory University: "Intrepidly John Wesley launched and waged his fight against what he regarded as the four greatest evils of his age—poverty, war, ignorance, and disease. . . . Now that we are facing these great social questions which are pressing in on us in a new way, the discovery that John Wesley faced these same problems and out-thought any other man in the Eighteenth Century in dealing with them is a kind of revelation to many who never thought of Wesley as any other than a great evangelist. We are now discovering John Wesley not simply as an evangelist with a message of redemption but as a social prophet with a vision of the Kingdom of God on earth."

"By salvation," wrote John Wesley, "I mean not merely deliverance from hell or going to heaven; but a present deliverance from sin, the renewal of our souls in righteousness and true holiness in mercy, justice and truth. . . . The New Birth is that great change which God works in the soul when he brings it into life, that change whereby the earthly, sensual, devilish mind is turned into 'the mind which was in Christ Jesus'." This was the conception of salvation which resulted in such vast social changes for the better by reason of the revival under John Wesley.

Gone forever are the dim days when there were tents and tabernacles in the groves, where the shrieks and raptures were alternately heard. Those revivals might have saved the frontiers from sinking to low levels and have greatly invigorated democracy, but they will not be duplicated in this age. Mythical to us now seem the incredible crowds which hung upon the wooing words of impassioned George Whitefield, when the Methodists and Baptists by sheer adaptability forged far ahead of the Presbyterians and Congregationalists. Interesting but unterrifying to this generation are the words of Charles G. Finney, who reviving the grim theology of Jonathan Edwards, put the fear of hell as well as the fear of God in the souls of his generation. Abiding still, but passed up by the majority, are the institutions of Dwight L. Moody, who personally won a million souls and became the patron saint of modern revivalists. Almost forgotten are the sawdust trails, hit by hundreds of thousands who responded to the acrobatic appeals of Billy Sunday. Of no great significance now are the jazz tunes and spotlights of a theatrically-minded group of professional evangelists.

What may we expect of the millions of evangelicals now mobilizing? Will they go back to "the old gospel" or find a new interpretation? Will they experience a new and genuine repentance? Will they find satisfaction for their deep spiritual hungers which all the mechanisms and materialisms of our time have not appeased? Will they discover a concept of the good life other than an orderly, frugal, laborious life with heaven after death? Will they break the fusion between religious conservatism and economic self-assertion? Will they discover or rediscover the adequacies in religion for an ordered community life? Will they usher in such an abundant life that depression will end? In short, will the revival, if it comes, bring us such new techniques and principles of living that once again we can trust the Biblical promise made to the faithful that peace and prosperity shall dwell in the land?

When Dr. Rice was at the head of the Theological Seminary at Prince Edward, a parish in Virginia sent to him for a minister. They wanted a scholar, orator, pastor, writer and a gentleman. The salary was \$400 a year. Dr. Rice advised them to send to heaven for Dr. Dwight, for he said he was the only such man he knew; and as he had been living a good while on spiritual food, he might possibly live on \$400.

A Wedding Anniversary Service

By John W. Goodpasture*

THE month of June affords the psychological time for a wedding anniversary service in the church. In the First Presbyterian Church of Mendota, Illinois, a special anniversary service is presented every two years. During the week preceding the service printed invitations are mailed to

had celebrated their twenty-fifth anniversary.

The information gathered at the time has been invaluable in pastoral work. The pastor is supplied with information which will enable him to call on each couple on their wedding anniversary with a friendly word of remem-



Facsimile of the Invitation

all members and friends of the church. The invitation carried a statement of the purpose of the service.

The idea met with an immediate and enthusiastic response the first time it was presented. The announcements and invitations served to build up a keen interest. During the week, by personal call or phone, the pastor compiled a list of anniversary dates from which he was able to select all those who had celebrated their twenty-fifth anniversary. These folk were marked for special honor.

The service was presented on the last Sunday in June because the records showed that this Sunday had always suffered from poor attendance. On this day every pew was filled. Families sat together without the usual scattering about. Members who had not been to church for months were in their places. Everyone was on time. A general spirit of light-heartedness prevailed as the congregation gathered. As the families made their way to the pews there was an unusual amount of friendly visiting. But as the organist took her place and the opening strains of the Grand March from Lohengrin floated over the air a deep quiet came over the whole assembly. The service proceeded in an atmosphere of keen interest and reverential quiet.

Time was set aside for a brief but warm recognition of all couples who

brance. Each succeeding anniversary is mentioned in our weekly bulletin.

This type of service, in order to retain its freshness, perhaps should not be presented every year. Some ministers may feel that every two years is too often. In any case it is not amiss to consider such a service at some time in every church. The fine results will be far out of proportion to the amount of work spent in preparation.

The message of such a service is vitally needed in our day.

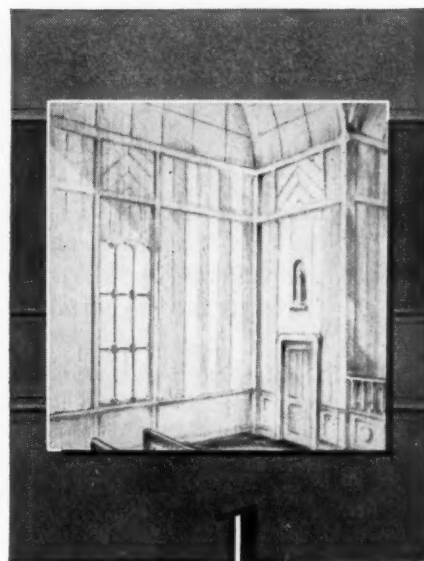
GOLDEN ANNIVERSARY SERVICE

The First Christian Church, Withers, California, Lee Sadler, minister, recently held a Golden Anniversary service to honor members of the church with records of fifty years. Sixteen members responded to the invitation. The service had appropriate music and sermon. The poem which follows was printed on the fourth page of the four-page program folders. It seems particularly appropriate for such services.

A Golden Way to a Golden Day

Fifty years is a long, long while
 When you're looking forward to it,
 A long, long while
 With some weary miles
 When you're plodding onward through
 it;
 But looking back
 Over Time's worn track
 From beneath a westerling sun,
 'Tis a little way—
 Just a sunlit day,
 When the goal of life is won.

(Turn to next page)



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Brighten the Corner

By Karl Detzer

We are reproducing this article as it appeared in "Readers' Digest." It has been condensed from the much longer article which originally appeared in the "Christian Herald." It is used through special permission of both of these periodicals.

ON Easter morning Americans by the hundred thousand will trudge through darkness to hilltops, cemeteries, parks, and public squares; as dawn streaks westward across the continent they will lift their voices in songs of praise.

These sunrise services have become a national habit, with scores of cities, hundreds of churches, taking part. Chiefly responsible is Billy Sunday's old song leader, Homer Alvan Rodeheaver—a chunky, energetic man with a silver voice, a gold trombone, and an ability to pump music out of crowds. Today he is a publisher, world traveler and song-writer; but his greatest gift remains that of making thousands of people sing when he wants them to, whether they want to, and whether they *can* sing, or not.

A quarter of a century ago when Sun-

(From page 485)

Dear friends of ours,
In the shining hours
Of life's Golden Afterglow,
With your faces bright
And your hearts as light
As fifty years ago,
When you started out with a hand
in hand
O'er the unknown path which the Lord
had planned,
Have found your way to this Golden
Day
Through many kinds of weather,
But through smiles and tears of the
numbered years
You have kept the road together.
For the good seed sown by a loving
hand,
For the fruitage grown to possess the
land,
For the kindly words—like the blossoming
flowers—
For the kindly deeds of the shining
hours,
All the multitudes who have passed
your way
Have a kindly thought and wish today.
And may the years that are yet in
store—
If they be few, or if they be more—
Be the Golden Years of a sweet content
That should crown the days of a life,
so spent—
All the Golden Years of life's sunset
glow,
Be the crowning years of the years you
know,
All lines in pleasant places cast,
Life's best reserved until the last.

Webster.



Homer Rodeheaver

day was holding a revival at Winston-Salem, North Carolina, a Moravian congregation asked Rodeheaver to conduct a song service on the church steps at Easter dawn.

As he faced the crowd that morning, someone explained, "We do this every year. The whole city joins in."

"Why not the whole world?" Rodeheaver demanded. "Why not Christians everywhere? The sun, rushing west, met by songs of thanksgiving all around the globe!"

Thus, in the lively imagination of this trumpeter of the Lord, was born the sunrise service as a national phenomenon. The next Easter he conducted 2000 voices on a hill above Corpus Christi, Texas; each Easter since then he has greeted the dawn with a chorus of hallelujahs. At Chicago, Boston, Los Angeles, in a Philadelphia ball park, he has continued to evangelize the sunrise song. This Easter he spreads the custom beyond our shores; he will lead the singing in the famous Outerbridge Floral Gardens of Bermuda. Wherever he starts it, others carry on.

Not only at Easter, but nearly every day Rodeheaver toots his trombone somewhere, and leads massed voices in hymns, patriotic airs or plain old-fashioned songs. That is his business. Churches, towns, industrial firms employ him to make them sing, and singing, forget their animosities and fears.

In 1936 a Chicago newspaper hired him to lead the singing at a summer music festival in Soldier Field. With spotlights pouring on him, he climbed a tower in the middle of the stadium, lifted his agile hands, and a hush fell over the 85,000 persons, some of them a quarter of a mile away. For three hours he put the largest chorus ever gathered through its paces.

Atlantic City employed Rodeheaver to dedicate its huge auditorium with a community sing. More than 42,000 persons packed the building. Battleships offshore turned searchlights on the clouds, a dirigible festooned with lights droned overhead, the Vice President of the United States made a speech, Rodeheaver played his trombone, and the crowd swelled the building with *All Hail the Power of Jesus' Name!*

No one enjoys these occasions more than Rodeheaver himself. He brings an enormous enthusiasm to anything he does, whether it is leading a chorus, preaching a sermon, writing a song, selling 100,000 hymnbooks, or merely eating supper on the porch of Rainbow Cottage, his home at Winona Lake, Indiana.

The cottage stands on Rainbow Point. Everywhere you look in it, you find rainbows: on your napkin or your tea-cup, sofa pillows or writing desk, on the huge blue Chinese rug in the living room, even painted on the bathroom wall. Gay little musical notes spell out the score of Rodeheaver's theme song, *Every Cloud Will Wear a Rainbow if Your Heart Keeps Right*.

Here Rodeheaver spends three summer months resting violently, riding surfboard, playing tennis, swimming, flying, driving his speedboat recklessly, entertaining as many friends and passersby as can crowd under his roof. His speech is quick, his tone resonant. He gestures rapidly, often breaks into song to make a point. He looks like a small-town preacher, a Broadway actor and a first-rate automobile salesman rolled into one.

You would never guess that he is 58. Born in Ohio in 1880, he was brought up in Tennessee, just as the railroad

was coming through. It was the songs of Negro laborers on the railroad that first stirred his interest in music.

"They sang with a special tempo for every mood," he says. "They could make themselves happy or sad, simply by changing their rhythm, could make labor slow or fast, easy or hard. I was just a kid, but I learned something from them I've never forgotten."

With the first \$3 he earned on the farm Rodeheaver bought a trombone, played it at camp meetings, at parties in mountain cabins, took it with him to school in Ohio.

He never finished college. Off to the Spanish-American War he went, playing the trombone in Cuba with the Fourth Tennessee Band. Twenty years later, Rodeheaver and his trombone were in France with the Y.M.C.A. Between the two wars and ever since, he has roamed the world, making the world sing.

Every three or four years, paying his own way, he tours foreign lands, seeking out isolated missions. In the valley of the Nile, in a Japanese leper colony, on pinpoint islands in the South Seas, in the upper Congo, where he showed naked blacks how to chant *Swing Low, Sweet Chariot*, Rodeheaver has carried his trombone and his gift of song. A Chinese Christian gave him the rainbow rug in his living room in gratitude for teaching the children in his orphanage to sing *Brighten the Corner*, the song Rodeheaver made famous.

As he tells you about it, he clears his throat, lifts his hands as if leading a choir:

Brighten the corner, where you are,
Brighten the corner, where you are,
Someone far from harbor
You may guide across the bar.
Brighten the corner where you are!

Rodeheaver admits that the words are not profound. "But they sum up in five minutes what it takes some preachers six hours to say," he adds.

Not only simple folk fall under his spell. Last winter Lowell Thomas introduced Rodeheaver to a luncheon of the New York Advertising Club, and in no time several hundred hard-boiled writers and executives were giving everything they had to *Sing and Smile and Pray the Clouds Away*.

"I never had a more responsive crowd," Rodeheaver reports. "A little surprised at first, but they came through nobly. I heard one man say as he was leaving, 'This sure was one hell of a meeting, but I'm glad I didn't miss it.'"

Rodeheaver and Billy Sunday labored together for 22 years. It was Rodeheaver's hypnotic music which created the setting for Sunday's dramatic

wrestlings with the devil. But he always kept himself in the background and he gives the evangelist full credit for their joint success. He likes to tell stories of Sunday's originality and vigor. And, although he is fuller of first names than Jim Farley at an Elks' convention, he always speaks of him respectfully as "Mr. Sunday."

Rodeheaver has written hundreds of songs, alone or in collaboration. Others have signed most of them; he is content to own the copyright, thereby adding appreciably to the funds with which he serves the Lord. Through his publishing houses in Chicago and Philadelphia he sells books by the million. But only when people are holding them open in their hands is Rodeheaver ready for the really significant step in his business—to make people sing.

Follow him to a temperance meeting in a small Midwest town. Four hundred people, young and old, sit in sober rows. Rodeheaver leans down from the pulpit, suggesting, "I think we ought to sing."

He lifts his trombone, plays a few infectious notes and the audience takes up the melody. They sing another, another. Imperceptibly the tempo is speeding. With a practiced eye Rodeheaver is watching. Suddenly he says, "Now the fire song! I'll sing the words. You hum."

Obediently the audience hums quietly while Rodeheaver alone carries the words:

Oh, my lovin' sister, when the world's
on fire,
Don't you want God's bosom for your
pillow?

He repeats and repeats it. The humming rises. A strange harmony swells from the four hundred. There is something unworldly and remote in the cadence and the tone. Something hypnotic. The people are caught in a rhythmic spell.

This is the proper moment for his sermon. Rodeheaver minces no words, angrily charges Repeal with all the troubles that beset America. His white-hot voice, earnest, indignant, provocative, yet always in control, touches every man and woman in the room, leaves its mark on each. Then he takes up a collection, which goes to temperance, not to Homer Rodeheaver.

As soon as the meeting is over, young people surround him. He cheerfully invites a dozen to supper. They pile into cars and rush away, with Rodeheaver at his own wheel setting the pace.

Rodeheaver is usually surrounded by young people. They drop in at his house at all hours, waylay him on the street, play tennis and swim with him,

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Buried Treasure

Commencement

A Sermon by Reginald Shepley*

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.—II Corinthians 4:7.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.—II Timothy 1:6.



Buried treasure! How many fascinating and intriguing romances, fictitious and real, have been woven around that theme? We have all read and enjoyed *The Gold Bug*, Edgar Allan Poe's ingenious literary production. Buried treasure is its theme and the basis of its perennial freshness and fascination. The *Peoria Journal* recently carried the news item of a young man who offered himself in marriage to the young lady who furnished \$25,000 with which to equip an expedition to recover the treasure buried by Sir Francis Drake, that old English sea-dog of long ago. Buried treasure is that young man's quest. Some years ago Lord Canarvan, a British archaeologist, digging in the interest of that branch of science, discovered an old rifled Egyptian tomb which has since been declared by eminent archaeological authorities, to be the long-lost but finally-found tomb of King Tut-ankhamen, a former Egyptian Pharaoh. Buried treasure was the fruit of Lord Canarvan's patient and diligent search.

*Minister, First Baptist Church, Greenville, Illinois.

sit on his porch and sing, or argue philosophy, politics and world affairs.

For the troubles of the world, he has his own solution. "Get people to singing together," he says, "and there's never need for a policeman. Get nations to doing the same thing and there's no need of navies and big guns." Without so much as a smile he announces this conviction, for he knows, at least, that community singing *does* work for community understanding.

So Rodeheaver is off somewhere tonight, bringing a moment of peace to some corner of the world, some church, or club, or town. Somewhere, he's pulling music out of plain people, drowning local animosities in a sea of melody. Somewhere he's brightening the corner.

That kind of buried treasure, however, does not compare either in interest or value with the brand of treasure of which we wish to speak tonight: the treasure which lies buried in human personalities. The value of the former can be estimated but the worth of the latter cannot be computed. The first deals only with money, the second with men. The first with that which is material and physical, the second with that which is spiritual and eternal.

The superficial observer looking upon a magnificent audience could say it was an accidental aggregation of boys and girls, men and women. An audience is much more than that. It represents the treasure, the buried treasure of a community. We are buried treasure. We have this treasure in earthen vessels. We are walking treasure chests.

Walking treasure chests? Yes! Why? Because within each of us there are possibilities, unique and magnificent, in their proportions and productions. Under the surface of consciousness, undiscerned by prying eyes, there are hidden qualities, unseen potentialities, latent gifts and distinguishing talents which may approximate and even surpass the genius of an Edison, a Burbank or a Beethoven.

Others agree with our conclusion. Professor James, the renowned psychologist, once declared: "Each one of us has resources of which he does not dream. If you think of yourself as a dwarf, know that there is a big giant inside trying to beat his way out." Dr. Newell Dwight Hillis said: "The glory of what men may become shames and makes contemptible what men are."

Such being the case, "Between your hat and your shoes lies a potential empire. It is yourself. It remains only for you to take possession."

The responsibility, then, rests upon each of us to discover the treasure buried within his own personality. That is not an easy task but it is a delightful though an exacting one. Happily for most if not all of us, the tools we need in accomplishing this task are already in our possession.

Assets of Training

Physical endowment is your first asset. A strong, healthy body and a vigorous, searching mind are gifts

from God—gifts to be appreciated, and treasured, and held in sacred trust.

A wide, general scholastic training, intellectually speaking, is the best possible preparation for discovering this hidden treasure.

The voice of personal preferment of course must also be heard.

Special aptitudes we may possess may lead the way to this cache of buried treasure.

The discovery of outstanding gifts in other cases will settle the troublesome question.

Above all, do not overlook the infinite possibilities of fellowship and communion with God. The infinite God is the God of the infinitesimal. He is interested in us individually to the extent of desiring that our life be lived in the sphere for which he has prepared us.

The providential arrangement of circumstances is another factor we cannot afford to overlook.

Face to face with these factors: a wide, general scholastic training, personal preferment, special aptitudes, a spiritual recognition of God and his word, and the providential arrangement of circumstances, we should discover the treasure buried in our own personality.

Again, when we have discovered this treasure, we should feel the responsibility of refining it. If our first work were discover, our second is develop. This refers to that phase of specialization which follows general preparation and is applicable to all departments of human endeavor. Let me illustrate.

A few years ago as the pastor of the First Baptist Church of Princeton, Illinois, we were called to officiate at the funeral of one of its members. During his high school days the young man in question discovered he was the possessor of rare linguistic gifts. He determined to be a medical doctor. He finished his medical course, served his internship, and began his practice but a weak heart demanded its relinquishment. In his dilemma, he turned again to foreign languages and became the head of the department of languages of the American Medical Journal of Chicago. To this institution came all the leading medical journals of the world. These, together with other books dealing with medical subjects

written in foreign languages, passed through the department of which this young man was the head, being translated and finally printed in English, thus making the latest medical discoveries of the world accessible to the busy doctor, physician, and surgeon, who could not find time to read them in their original form.

There are three values in that story. Dr. Harry Staples discovered the treasure buried in his own personality, refined it in the crucible of suffering, and circulated its fine gold among the doctors, physicians and surgeons of the English-speaking world.

Another pertinent example is furnished us in the person of Dr. C. Maynard Kneier. Recently the *Greenville Advocate* said of him as the research director of the new legislative council of the State of Illinois: "Dr. Kneier . . . has risen rapidly in the field of political science, and stands at the top of the list not only in his own state, but throughout the nation."

How did this Greenville boy, an alumnus of our own high school, attain this position of pre-eminence in our own land? By discovering the treasure buried in his own personality and by developing it by hard toil and patient research!

Our success, of course, may not be as outstanding as the cases I have cited but at least they furnish the principles by which we must regulate our own endeavor. We must develop what we discover. In the words of the Apostle Paul we must "stir up the gift of God which is in us."

Moral Atrophy

Suffer a word of warning. If we do not develop the gifts of God we discover within ourselves they will atrophy and disappear. The law of nature is inexorable. It is use or lose. We are told that Charles Darwin, the English naturalist, as a young man took great delight in music and poetry. He determined eventually to develop these gifts but when he turned to that task in later life he found neither interest nor pleasure in them. Charles Darwin lost his appreciation for music and poetry because of deliberate neglect. It is always so!

When we have discovered and refined our buried treasure, we should dedicate the benefits of its use to God and the service of mankind. This is not always the case. Buried treasure is not always discovered. When it is it does not necessarily follow that it is refined or dedicated to God for the blessing of humanity.

Two courses are open: It may be dedicated to greed or to God. It may become the instrument of satisfying self or serving society. Its use may



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be selfish or sacrificial. Greed or God, self or service, selfishness or sacrifice: Those are the alternatives.

Lord Byron is a pertinent example of such folly. He was marvelously gifted of God but instead of devoting these gifts to God he squandered them in a life of self-indulgence. What was the result? Dying at the age of 36, in that darkened bedroom that became his death chamber, he rang his own death knell in words that send a shudder through us as we recall them:

"My life is in the yellow leaf,
The fruits and flowers of life are gone.
The worm, the canker, and the grief
Are mine alone.

The fire that on my bosom preys
Is lone as some volcanic isle—
No torch is lighted at its blaze,
A funeral pile."

In making our choice, therefore, we should remember two things: God is the giver of the gifts we possess. God gave these gifts to us that we might serve humanity. What, then, is more natural than that we should dedicate them to the giver and use them in accomplishing his purposes?

Gifts prostituted upon self never satisfy. Lord Byron proves that. Divine gifts sacrificed upon the human altar of selfishness never aid human progress. On the other hand, every advance in every phase of human endeavor has been made when the possessor of divine gifts dedicated them to God and the service and blessing of society.

In government administration it was Washington and Lincoln. In electrical

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A Home Wedding Anniversary Service

By Paul Simpson McElroy*

This is not a public service. It is a quiet one planned for the end of the day, when the two, man and wife, will together recall the fifty years past and plan for the years to come. Following the quiet service the couple should retire by candle light, in silence.

Preface

This service is designed for those who would wish to set aside some time on their anniversary for worshipful recognition of the day—a time when the love and devotion once pledged can be consecrated anew and when the mutual esteem and affection which has grown through the years can be hallowed.

Time

Preferably just before retiring on the anniversary.

Place

Any suitable room in the home.

enterprises it was Edison and Steinmetz. In chemistry it was Faraday. In astronomy it was Copernicus and Kepler. In journalism it was Edward Bok. In architecture it was Sir Christopher Wren. In music it was Mozart and Beethoven. In missionary enterprises it was Carey and Judson. What self-sacrifice and service are represented by the enumeration of those names! Such qualities are the corner stones of all true human progress, achievement, and success.

And the end of such romances is not yet. Some chapters, more thrilling than the latest novel and more interesting than the best seller, are being written in our own day. In aviation it is Lindberg. In medicine it is Dr. F. G. Banting of Toronto, Canada, the discoverer of insulin. In polar exploration it is Byrd. In the exploration of the strathosphere it is Prof. Piccard, of the bathyosphere it is Dr. Beebe. In missionary enterprises it is Drs. Grenfell and Albert Schweitzer. These men, and many other like them, are heralding the dawn of a new and still greater day.

The members of this class are going out into a world where antagonism is rife and employment scarce. But you do not need to sit or stand on the side-lines of life and bemoan your fate or weep your eyes out like Alexander of Greece because there are no worlds to conquer. There are! You cannot fail or get lost if you follow the signs which ultimately lead to success: Discover, develop, dedicate. Follow that blazed trail. There, is buried treasure.

Properties

One lighted candle on table. Two unlighted candles (one for husband and one for wife) lying flat beside the burning candle. Flowers, a tapestry or drapery on table, on which is a Bible open to Proverbs 31. A cross, if possible, and other simple decorations which will create atmosphere and thus tend to heighten the significance of the service. It will also enhance the value of the service if each has presented the other with some simple but thoughtful anniversary gift during the day.

Setting

It is suggested that the room be in darkness, save for the one lighted candle on the table before which the couple stand. When preparations have been made, the couple will enter arm in arm from an adjoining room. They will stand side by side as on their wedding day, before the lighted candle.

Both should familiarize themselves with the service before the occasion, although the respective parts may be read from the service at the time—a copy, or copies, either have been brought in by the husband, or placed in advance on the table beside the lighted candle.

The Lord's Prayer (In Unison)

Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power and the glory forever and ever. Amen.

Silent Prayer

The Husband, Taking His Wife's Right Hand, Shall Say:

N—, (number) years ago I took thee to be my wedded wife. At that time I promised to love thee, comfort thee, honor and keep thee in sickness and in health; and, forsaking all others to keep me only unto thee, so long as we both should live.

These years have brought some sorrow, some anxiety and some heaviness of heart to us both. We have experienced trials and tribulations together,

but through it all, much happiness has been ours. We have known joys that never could have been ours singly. Our lives have become enriched and our love has been strengthened.

Thou hast been unto me a true helpmate. For all that thou hast done for me, I thank thee, and I pledge anew my love to thee.

(Here may follow any special words of endeavor as the husband may care to add.)

Loosing Their Hands the Woman Then Shall, With Her Right Hand, Take the Husband by His Right Hand, and Shall Say:

(Number) years ago I, N—, took thee, M—, to be my wedded husband, to have and to hold from that day forward, for better or for worse, for richer or poorer, in sickness and in health, to love and to cherish till death us should part.

In serving thee I have found joy, and I, too, pledge anew my love to thee.

(Here may follow any special words that are close to the heart of the wife.)

Prayer (read slowly by the husband) written by Bishop Slattery:

"O God, our heavenly Father, protect and bless us. Deepen and strengthen our love for each other day by day. Grant that by Thy mercy, neither of us may ever say one unkind word to the other. Forgive and correct our faults, and make us constantly to forgive each other, should one of us consciously hurt the other. Make us and keep us sound and well in body, alert in mind, tender in heart, devout in Spirit. O Lord, grant us each to rise to the other's best. Then we pray Thee add to our common life such virtues as only Thou canst give; and so, O Father, consecrate our life and our love completely to Thy worship and to the service of all about us, especially those whom Thou has appointed us to serve, that we may always stand before Thee in happiness and peace, through Jesus Christ Our Lord." Amen.

Woman (lighting her candle):

I light the flame of loving service which I shall endeavor to keep burning always in my heart for thee.

Man (lighting his candle):

I light the flame of loving devotion whose light I shall endeavor to keep shining in my soul for thee.

Just as we have taken our light from the light which represents the Light of Love in our home, so may we, as we build our home together, take our inspiration from Him who is the Light of the World.

Silence. (A minute of silence should follow, with heads bowed and right hands joined together.)

Benediction (In Unison)

May the Lord, bless, preserve and keep thee. Amen.

*Minister, Orthodox Congregational Church, Manchester-by-the-Sea, Massachusetts.

Easy Financing

IN a little booklet written by Rutherford B. Moore of St. Johnsbury, Vermont, we find this reference to a method of financing and indebtedness. It looks easy and logical and we commend its consideration to you.

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"At the same time, the treasurer of the church and the treasurer of the Ladies' Auxiliary took out twenty shares each in the local Building and Loan Association. The shares called for a regular payment of \$1 apiece each month and they were carried for two years. On April 1, 1937, the 40 shares had a cash surrender value of \$25 each and they were used to redeem the non-interest bearing notes which had become due on the same date. Payments on the shares at \$40 a month over a period of 24 months represented a total cash investment of \$960. The shares had earned \$40 interest, compounded semi-annually at 5%. In addition, the church had been able to save 6% on \$1,000 for two years by borrowing it from parishioners without interest. This amounted to \$120. Thus the church paid \$1,000 of its debt over a two-year period at a net cost of \$840. The church is continuing this plan as a regular part of its financial program until the mortgage has been cared for.

"Here is a feasible plan that can be adjusted to debts large or small, and to the ability of any church to pay. The important question is to determine how many dollars can be set aside regularly each month to apply on the debt. Multiply this number by twenty-five and you have the amount that your church can pay off in a two year period. Borrow this without interest from the church people, and at the same time

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MASTER OF HIS TEMPER

I remember visiting a little trading barque on the river. While I was talking to the men, one of them said, "You should talk to our captain; he used to be a devil, his temper made the ship hell. But now he's quite changed, he's the best man to work under you could find." So I went off to talk to him. He was a mild, kindly-looking man. After a bit, I told him what I'd heard. He said, "It's quite true, I had an awful temper and went mad when anything upset me. One day going down the street I passed a mission room and I went in. I don't know why, because I didn't frequent such places. Something I heard set me thinking about the rottenness of my life, and I thought and thought until I realized that my temper was the first thing I must tackle. I was fortunate, because as captain I'd a cabin to myself, so whenever I felt my temper going, I ran for it and prayed until I steadied myself. Now, thank God, I'm master of my temper. From *The Making of a Man* by the Dean of Winsor; Charles Scribner's Sons.



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By Earl Riney*

Acts 4:36 (Goodspeed)

THERE was an ancient custom among the Jews to often rename a man in terms of his distinctive characteristic; Joseph was renamed Barnabas; Saul, Paul; and Jacob, Israel. It was a splendid compliment that Barnabas should be called "Son of Encouragement," for the early church thought of Barnabas as an encourager.

I. Barnabas Encouraged the Mother Church in Jerusalem

He was a rich land owner, and although the day of Pentecost was a glorious one because of spiritual power and the great ingathering of members, it also had its backsets. Many lost their work and some of their property, and a few were in need of the necessities of life, such as food, clothing and shelter. Barnabas sold some of his land and gave it to this Christian community, thus helping the early church out of its crisis.

II. Barnabas Encouraged Paul

Many Jewish Christians did not believe in the sincerity of Paul's conversion. He had been an enemy to the early church. He had letters from authorities to arrest all Christians. He might be playing the part of a detective, learning their faces, names, and where they lived.

Barnabas had confidence in Paul and vouched for him. Paul never received hearty co-operation in the Jerusalem Church. Finally, Barnabas was sent down to Antioch to quiet a disturbance. Barnabas found the trouble was about the same as they were having in Jerusalem. Should they receive Gentile members into the church? Knowing the difficulty that Paul was having in the church at Jerusalem he requested the church to send Paul to Antioch to help him. This they gladly did. Both Barnabas and Paul were Hellenistic in their culture and they felt that the Gentiles as well as the Jews should be received into the Christian Church. God was leading them through his holy spirit as a human means of making Christianity a world religion. They both were well acquainted with Greek philosophy and gave Christianity such an interpretation as would include all the peoples of the world. They had more to do with the making of Chris-

tianity a world religion than any other two men of their time.

So strongly did they feel that Christianity should be a world religion that they planned their missionary tours. At first they were known as Barnabas and Paul, but later as Paul and Barnabas. Barnabas never seemed to be jealous of Paul even after Paul surpassed him in influence. Like John the Baptist, in speaking of Christ, said, "I must decrease, he must increase." Barnabas was not a jealous man, for a jealous man is a little man, a mean man, and a dangerous man. Barnabas had a magnanimous spirit.

III. Barnabas Encouraged John Mark

John Mark was invited to go with Paul and Barnabas on their first great missionary tour. What a compliment for the young preacher to be associated with Barnabas and Paul on this great trip. At first John Mark was very enthusiastic, but his enthusiasm soon cooled. The romance of the adventure was gone and John Mark became homesick, and when they got to Perga he would not go farther. In spite of all Barnabas and Paul could do, John Mark returned home.

I am sure that John Mark repented. He must have confessed and asked forgiveness for his weakness, and have begged Barnabas to give him another chance. Barnabas believed in the young man, took a personal interest in the young preacher. When Paul and Barnabas decided to take another missionary trip, Barnabas suggested the name of John Mark and Paul objected. They quarreled. Paul said, "As much as I would like to go with you Barnabas, I would rather go without you, than to be handicapped with the presence of John Mark." Barnabas reasoned, "John Mark is sorry, and I am going to give him another chance, and I am going to take him with me." Barnabas was unwilling to slap John Mark in the face with his past, when John Mark was trying to do right in the present. The next best to an unbroken record is a forgiven record. So Paul chose Silas, and Barnabas, John Mark.

John Mark made good. The man whom Paul turned away, came back, and Paul in writing to Timothy says, "And bring John Mark for I find him profitable to me in the ministry." So Paul admitted that John Mark was worthwhile. He was not only restored to the confi-

dence but also to the leadership of the early Christian Church. No man is as bad as he can be when he is not as good as he wants to be, and no man is as good as he should be when he is as good as he wants to be. The difference between the man who succeeds and the man who fails is not so much that the one has ability and the other has not, but it is this: the one that succeeds, tries again after every failure, and the one who fails is completely overcome by his failure.

IV. Barnabas Introduced John Mark to Simon Peter.

Barnabas must have introduced Simon to John Mark. Perhaps one day John Mark confessed his sin to Simon, told how he offended Paul—"I got homesick and went back," then having a common experience they were inseparable friends. Simon followed the example of Paul and Barnabas, by preaching to the Gentiles. Simon was the last living apostle who was of the original twelve and went about and told the story of the life of Christ as an eye witness. Simon only knew the Aramaic language and most of the inhabitants of these cities spoke the Greek. John Mark knew the Greek. In these cities Simon would tell his story in the Aramaic and John Mark would translate it in the Greek.

V. John Mark Writes the Gospel of Mark.

One day Simon died—the last eye witness among the original Apostles. John Mark knew Simon's story well, and felt that the story should be saved, that it would make a fine document, so John Mark from memory wrote out the story just as he had heard Simon tell it time and again, and the story that John Mark wrote is our Gospel of Mark. Through the influence of Barnabas, John Mark not only was restored to the early church in his ministry, but gave to us the Gospel of Mark, and the Gospel of Mark is Simon Peter's eye witness story of Christ. God inspired John Mark to write this gospel.

A man is as good as he is at his best as well as bad as he is at his worst. In history we judge a man by his greatest achievement, his best poem, his best book, his best painting, his best sculpture, or his greatest battle. Why do not we judge a man by the greatest word we ever heard him speak,

(Turn to page 494)

*Minister, Roanoke Baptist Church, Kansas City, Missouri.

How to Raise \$1000

By Margaret Ratcliffe

Some readers will recognize this article, it having appeared some years ago in "Church Management." It is republished at this time to aid readers of this women's page.

A GLIMPSE at what is being done in other churches frequently affords a stimulus. Our Women's Society, which comprises all the women of the church, is divided into the usual four groups. These groups, which have been the scenes of busy activity, have succeeded in holding a wide variety of functions.

A spelling contest, which netted \$35, proved a happy occasion. The organizations of other churches and the clubs of the town were requested to each send five contestants to the Spelling Bee. For these five, each of whom must be over twenty-one years, the organization paid an entry fee of fifty cents. The enthusiastic spectators, who flocked to hear Aunt Mary and Cousin Bill spell, paid an admittance charge of ten cents each. The Superintendent of Public Schools distinctly pronounced the words which were selected from the Seventh and Eighth Grade Spellers. The winner was rewarded with a five dollar prize for the organization which he represented.

The "Movies" of church people coming out of church Rally Day and other interesting "shots" taken around town, by a generous church member who owns a movie camera, netted \$18. These were shown in one of the small rooms of the church, which was attractively arranged as the "Little Theatre." Each show, which lasted one-half hour, was repeated several times during the evening. The admission for adults was ten cents and for children five.

Two Theatre Shows, one in the spring, netting \$65 and another in the fall, netting \$48 proved a simple method of raising money. The manager of one of the theatres in town allowed one-half of the returns on the tickets, which the women sold, to one group of the Society.

The annual Mother and Daughter Banquet, with its usual outstanding program of toasts, music, and special speaker, cleared \$62. This was easily earned for the mothers were proud of the opportunity to show off their charming daughters.

A novel spring Guest Tea brought \$75. The artistically decorated dining-room was the scene of many colorful little tables. Two hostesses, in charge of each table, supplied the necessary lunch cloth, silver dishes, cookies, sandwiches, and flowers for the centre. The

tea, sugar, and cream were furnished by those who preferred to be relieved of the responsibility of a table. Each woman invited at least ten guests. An orchestra playing softly in the distance, and a few choice musical numbers was the only program. The price of admittance was twenty-five cents.

Each member of the Women's Society was inspired to earn one dollar Talent Money, and to relate how she made it at the Thursday luncheons. As you might expect, many of the ways proved astonishingly amusing, and varied anywhere from darning socks to tap dancing. This increased the treasury by \$87.

The crowning achievement of the year was the annual Church Fair, which

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came towards the end of November and cleared \$352. The daintily decorated blue and white booths—candy, dolls, fancy work, aprons, wayside market, home cooking, thrift shop, fish pond, and fortune telling—made their own appeal. A new feature during the dining hour was a lively orchestra, kindly donated by the Virginia Ham Company. The price of the dinner was fifty and twenty-five cents.

As you were not compelled to dis-close your age, no one missed the Birthday Tea. One woman at each of the twelve tables was responsible for the suitable exquisite table decorations for the month it represented, for example, New Year's for January, Valentines for February, bride and groom for June, basketball game for September. She also provided the handsome lace cloth, tapers, and lovely huge birthday cake which graced her table. The rest of the lunch was from the common fund. Each guest, who paid thirty-five cents, sat at the table representing the month of her birthday. This joyous occasion increased our earnings by \$28.

The summer Garden Party, with its gay tea room, stands for soft drinks, ice-cream, fancy work, balloons, home cooking, grab bags . . . , was livened up by a unique hurdy-gurdy. The proceeds were approximately \$80.

An exhibit of quilts at a Quilt Tea afforded special interest. These exquisite quilts, some of which were antiques, which were loaned by many people in town were displayed all around the dining-room. Two large department stores in Detroit also donated spreads for demonstration. A competent independent judge made the decisions and awarded the prizes of different colored ribbon badges. In the center of the room was the lovely tea table at which the two hostesses poured. The admittance charge was twenty-five cents, and the proceeds \$26.

A December Supper followed by the play entitled, "Dickens' Christmas Carol" augmented the treasury by \$40.

Individual "teas" given by different

women, and the proceeds from the sale of dish cloths, jello, wax paper, magazines, novelty dogs, and what not, netted \$18. The serving of the Father and Son Banquet at fifty cents per plate, and the Republican Banquet at sixty cents per plate cleared \$84. This was made possible as each of the women on this group donated two pies, jello, or sixty cents for each occasion.

Although this totals \$1018. Other suggestions might include a "Hobby Night," an "Amateur Night," a "Baby Show," and a "Rummage Sale."

DOLLS ON PARADE

Perhaps the following will prove a useful idea to other Women's Societies. As a means of making our Spring Tea of novel interest, the women solicited dolls of every variety to display about the social room where all might enjoy them while they sipped their tea. The co-operation of a host of mothers and their daughters was evident in the colorful selection ranging from Dopey, Bergen, Dionne quintuplets, French ladies with elaborate chapeaux and taffeta dresses lavishly decorated with lace, to ultra modern baby dolls.

In one corner a group of foreign dolls quaintly garbed as children of Russia, Spain, Africa, Palestine, Eskimoland, Japan, and China proved an interesting spot. Next to these a heterogeneous group of rubber dolls, china, wooden carved dolls, paper and rag dolls in faded print showed no class distinction. An antique group with dolls dating back to the 60's and 70's displayed many treasured keepsakes. Here a deep personal note was manifested when the owners showed with pride the tiny stitches in the dolls' clothing, which represented tedious hours of work by grandmothers, great grandmothers, yea even great great grandmothers.

Besides informing many people that their education in dolls had been sadly neglected, the dolls proved an added attraction by presenting a colorful setting and creating an informal atmos-

phere with plenty of inspiration for conversation.

As a result the Doll Tea turned out to be very successful. The admittance charge was 20 cents per person, and the proceeds amounted to \$32.00.

Margaret Ratcliffe.

Barnabas

(From page 492)

or the finest deed we ever saw him do, instead of his meanest word, or his most wicked act? Christians should be at least as generous as historians.

We have need for Barnabas in modern life. Barnabas was an encourager and we should be encouragers. Do not be a miserable discourager. It doesn't take any brains to find fault. Any fool can do that; but it takes a Christ-like spirit to show mercy, to be gracious, and to encourage. You cannot saw wood with a hammer. It is so much easier to tear something down than it is to rebuild it. Why should we discourage people anyhow? Most people have about all that they can bear, and why should you add any weight to their sorrow and suffering? They need wings of faith to enable them to carry the burdens that they have.

Why not make this resolution, that you, too, will become an encourager? It is better to put heart into men than to take the heart out of them. Why not be a Barnabas, Son of Encouragement? There is so much real sorrow in life—with the head that aches, with the heart that breaks, the humiliating sickness, crushing poverty, sin, shame, and pain. Why leave unexpressed the gracious thought, unspoken the encouraging word, that might be as a ray of sunshine in somebody's world of darkness?

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BOOK BROADCASTINGS

What the Writers Have to Offer

Religion and History

God In History by Otto Piper. The Macmillan Company. 189 pages. \$2.00.

In this book the recently appointed Professor of Systematic Theology at Princeton Theological Seminary has revised and expanded the Croall Lectures which he delivered at New College, Edinburgh, in April, 1936. In the preface he states that "the aim of this volume is to give a survey of history from the Christian point of view and in the clear light of Biblical revelation." He therefore begins his study with the person of Christ whom he considers to be both the beginner and the goal of history.

Although the author is careful to point out in several instances that his views differ from those of Karl Barth, the critical reader will discern that the points of difference are minute ones, and that, on the whole, the positions of the two German theologians are quite similar. Essential to Piper's theological interpretation of history are all the dogmas of traditional orthodoxy: the pre-existence of Christ, the Virgin Birth, the vicarious atonement, the physical resurrection, the second coming of Christ, the present reign of Satan, and the total depravity of man.

If one accepts Piper's major premises his arguments are water-tight. The man possesses a keen logical mind which operates with clock-like precision. On the whole, however, his arguments will not greatly impress American readers, for his axioms are not those which all of us accept. For instance, he vehemently maintains that the Arabian invasion was the instrument whereby God brought about the disabling of the Eastern Church. The Crusades, he considers, were the agents of God in bringing the European nations together. He infers that the capture of Constantinople was absolutely necessary to God for the spread of the knowledge of Greek throughout the western world. The most difficult statement of all to swallow is that "God used the Great War and its consequences as a means of awakening self-complacent churches and individual Christians to a recognition of the true nature of the world."

The book contains an extensive bibliography.

T. F. H.

The Clue to History by John Macmurray. Harper & Brothers. 243 pages. \$2.50.

The author is a professor of philosophy at the University of London, already well known through a previous volume "Creative Society." His *Clue to History* is the Hebrew achievement of being able "to think this world religiously" which came to its full fruit

in Jesus. Unfortunately "the traditional habits of life, upon which our civilization is based, give rise to habits of thought and reflection which prevent us from understanding Christianity." Professor Macmurray's whole effort is to expound the true meaning of Christianity for our western civilization and in its course he has many comments on fascism, communism, democracy, the Jewish problem, the Christian Church, capitalism and the labor movement. He believes that fascism is self-defeating and that in many respects communism is a supreme achievement in the right direction.

The book does not make for easy reading. It is packed full of thought and makes a heavy demand of the reader upon every page. It is primarily a book for the student. But, despite the task which it offers, there is no mistaking the author's earnest spirit. With his main thesis no Christian will disagree. With some of his opinions, for example, his evaluation of communism, there will be disagreement.

F. F.

Links in Christianity's Chain by Albert Field Gilmore. Associated Authors. 340 pages. \$3.00.

To attempt to put two thousand years of history in a single volume is a task and the book must be criticized not alone on the material it contains but upon the omissions. Based on the premise that an author has three hundred pages at his disposal and must include the vital things, with as few omissions as possible, this book reaches a high standard. The volume has forty-six chapters, a bibliography and an index. The story really begins with the second chapter which is entitled "Christianity—Its Beginnings," and concludes with "Survey of Present Day Protestantism." In between these are the many links.

The brevity of the work may be seen when the reader realizes that the story of Constantine is told in four pages; the life of St. Jerome is given two pages; John Chrysostom has two and one-half pages. The story of the Baptists is told in six pages while Presbyterianism and Episcopalianism is combined in one chapter of about the same length.

The chapters originally appeared in the *Christian Science Monitor*, which is a good endorsement of their reliability and readability. The preacher may be interested in this book in two ways. First, it offers a reference compendium of names and dates which will aid in checking his memory. In the second place it makes a very fine volume to recommend to lay readers which wish the basic information it contains.

W. H. L.

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ELKHART, INDIANA

Pre-Reformation England by H. Maynard Smith. The Macmillan Co., New York. 556 pages. \$8.00.

It is quite evident that there was a two-fold purpose in the writing of this book: (1) to present an historically accurate picture of the religious, social, and cultural life of England during the early part of the sixteenth century, and (2) to demonstrate that the Reformation in England came as a result of manifold and complex causes rather than a single event. Inadequate, Smith contends, is the theory put forth by the Roman Catholic church that the Reformation was solely due to the divorce of Henry VIII. But neither does the prevailing Protestant explanation of the corruption of the Roman clergy tell the entire story. Both of these occasions were intertwined with several other religious as well as political and economic factors, and the combined configuration of causes produced the Reformation.

The author, who is a Canon in the Anglican Church, describes in a quite detailed fashion the status and condition of the Church on the eve of the Reformation. The type of religion which appealed to the masses is discussed, and the superstitions of the day are recorded. Regarding the familiar charge that the clergy of the time were worldly, ignorant, self-aggrandizing and immoral, Dr. Smith remains as close as possible to concrete historical evidence, admitting that such accusations were sometimes justifiable but urging restraint in generalizing any such condemnation. Attention is also called to the fact that the relationship between church and state had not clearly been defined at this time.

One of the most valuable contributions of the book is the author's attempt to explain the intellectual, ethical, and religious viewpoints of the people of England during this part of the sixteenth century. By demonstrating that they actually had no common culture which they had inherited from the past, he endeavors to trace back those under-currents which finally flowed together, resulting in the mighty deluge of the Reformation.

There is no fancy contained within the pages of this volume. The material is historical and factual. Nevertheless, the reader will have no difficulty in following the presentation if he is at all interested in church history. The book is as fascinating as a novel and will pay dividends in the fund of information it imparts.

T. F. H.

Abraham to Allenby by G. Frederick Owen. Wm. B. Eerdmans' Publishing Company. 351 pages. \$2.50.

To attempt a consistent and scholarly history of Palestine from the time of Abraham until the entrance of the triumphant Allenby is a task which no man would lightly assume. The pitfalls are too numerous. Cautiously he must wend his way between the Scylla of a mere listing of dates and events, and the Charybdis of failing to take into account the results of the latest researches in archeology, etc. Be it said to Dr. Owen's credit that he has made his way with not too many false steps.

His purpose in the writing of his book is set forth so succinctly in the

introduction as to justify its reproduction, in part, here. "Palestine has played an important role in the great movements which have shaped the character and directed the destinies of mankind. . . . Palestine is so strategically located, and has had such a mission in the earth, that its story easily becomes a composite picture of the human family at peace, at worship, at cross purposes. . . . In the present volume the aim of the writer is to picture the tides of humanity, point out the ebb and flow of ideas, and so interweave sacred and secular history as to form a thread of consecutive thought that, in the light of modern archeological research, will constitute a readable account of the principal events which have transpired in or near Palestine, during the past four thousand years—from Abraham to Allenby."

The best recommendation of the volume is to say that the author has accomplished his purpose. Let the critical scholar point out—as it is possible to do—that at certain points "the good Homer has nodded." The only fair answer would be that the book was not primarily prepared for the critical scholars. They have other sources to which to turn. But, to the average minister, director of religious education, or earnest layman, any who are interested in a book which will make more clear and meaningful the Book of Books, this work of Dr. Owen's will come as a tool to be highly prized and diligently used. It is one of those books about which it is difficult not to speak in superlatives.

I. G. G.

Philosophy of Religion

Discussing Religion Creatively by Clarence R. and Laura Armstrong Athearn. Fleming H. Revell Company. 220 pages. \$2.00.

More than ten years ago, after a perusal of Harrison S. Elliott's *The Process of Group Thinking* this reviewer reasoned with himself: "How marvelous it would be if someone were to make clear the procedure to be followed in applying the techniques of group discussion in the specific field of religion." Now that work has been done, and gloriously, by two who can say, not: "Thus do we say," but rather, "Thus have we done."

Religious discussion is, of course, not new. Religion has been discussed for generations—many times with more evidence of heat than of light—under circumstances as varied as the college bull session and the forum as a substitute for the sermon. However, the creative discussion of religion is a thing much to be sought after, though seldom achieved. In this book the authors show clearly just how that creative element may be made vibrant in discussions. Actual problems and topics are presented and actual discussions analyzed and explained.

This book should be in the hands of everyone who is seeking to guide youth. It would be a most excellent text for a course in Leadership Education. Any group so using it would be enriched. An honest following of its principles would do much to change the average young people's meeting from "a swapping-place of prejudices" to "a group engaged in creative discussion."

I. G. G.

A Working Faith for the World by Hugh Vernon White. Harper and Brothers. 213 pages. \$2.00.

The writer, Secretary of the American Board of Commissioners for Foreign Missions, admits that he undertakes an ambitious task when he attempts to sum up what true Christianity may mean to our chaotic world. But his experience on a Mission Board, familiarizing him with the world's religious needs, as well as his own deep understanding of the Gospel message fits Dr. White to do a splendid task in this volume.

The book is divided into three parts. Part I deals with "Christianity, a World Faith." It includes of a sympathetic study of the world's great religions and makes a good case for Christianity as the one religion that can unite mankind and furnish it with an adequate ethical impulse.

Part II deals with "Christianity at Work." Dr. White stresses the fact that Christian missions must not be looked upon as primarily social work or world charity, but religious. "The fundamental reason for world missions lies in the fact that Christianity has the clearest revelation of God's will and nature." It is true that a good definition of Christian Missions is "sharing our best." But missions goes beyond that. It exposes Christ to men and men to Christ and enables the recipients to get hold of a creative force that works out new and unique things. "The Christ of the Indian Road" is a good illustration of this process.

Part III deals with the "Objectives of Christianity." The modern objective is "the extension of the Kingdom of God into the whole world." The goals of Christianity are therefore defined as (1) Christian Truth, (2) Christian Personality, and (3) Christian Community. Christianity's truth has been purified, reordered and personified in Jesus Christ. Christianity aims also at the full development of human personality and the forming of a Christian system of society. These, Dr. White contends are not natural ways of thinking about man but the unique contribution of Christianity.

The book deserves a wide reading in this totalitarian age. It is a tract for the times.

L. D.

Essential Christianity by Samuel Angus. The Macmillan Company. 226 pages. \$2.00.

The author, who is a professor of New Testament and Historical Theology in St. Andrew's College, University of Sydney, Australia, says in the foreword that this book was written for laymen at the suggestion of a layman. However, your reviewer is of the opinion that the average minister will agree that this is one of the good books of the year. With a wealth of scholarship, supported by quotations from eminent scholars and churchmen, he develops his thesis that the need of the hour is a recognition of essential Christianity and the movement of the churches and individual Christians toward that ideal.

He has little use for an exclusive faith or a church based upon the acceptance of formal creeds. The question of heresy should be settled on moral rather than on theological grounds. In a very convincing way he

shows how the New Testament has been mis-interpreted, notably in the fact that the idea of the propitiation is absent from it. As the result of this mis-interpretation and because the councils which wrote the creeds were not dominated by men with the spirit of Christ the creeds of the churches are far from the spirit of the New Testament. Churches based upon creeds have thus divided the followers of Christ.

Christianity is an historical religion but it is not based upon history but upon faith. All the truths of Christianity cannot be logically proved, and happily so, for coercive proof would be the death of faith. The center of his belief is summed up in this quotation, "It is not what we believe about Christ that matters supremely; what does matter supremely is how much of Christ is re-lived in our personalities." Such a faith as this is not divisive and exclusive; it is inclusive.

Although essential Christianity cannot be based upon creeds yet it will not be a creedless religion. It will not use creeds as tests of fellowship but as instruments to inspire, conserve and deepen faith in God. Essential Christianity will not claim finality for its creeds nor issue anathemas against anyone attempting to use or formulate a new creed. In the concluding chapter is a very valuable summary of the tests of creeds and there are quoted several inspirational creeds that have been used in worship by individual churches. We are giving this book superlative praise as we say that it would be especially helpful for the churchmen who will not read it.

C. W. B.

Preachers and Preaching

The Fingerprints of God by William M. Orr. Cokesbury Press. 128 pages. \$1.00.

One may venture that anyone who has ever attempted to preach children's sermons will after reading this book

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But let no unwary preacher be misled by the apparent simplicity with which Dr. Orr has completed his task. Many will obtain inspiration from a study of these sermons, but few men will after reading be able to "go and do likewise."

I. G. G.

Jesus and the Pursuit of Happiness by William Thompson Hanzsche. Association Press. 96 pages. \$1.00.

In this little volume Dr. Hanzsche, who is a Presbyterian pastor, give us the essence of some of his Trial Finder Broadcasts. His aim is to present a sound and practical guidebook for all who wish to live a happy and successful life. He sets the pace for all of the twelve studies in the first one when he says that happiness is not to be found in the possession of things but by building within life traits of personality that will make you happy anywhere and everywhere. There must be harmony within the personality before happiness can be attained. Following that theme he discusses fear and the way to conquer it; anger; the four fundamental hungers of man for food, love, property and God. Going along the trail he suggests the necessity for self-limitation and discipline. Just as the limiting of the batter to three strikes makes baseball exciting limitations give zest and meaning to life.

The concluding chapters come very close to the ethics and spirit of Jesus as we read about the power of love and meekness and of the Golden Rule as the way of life. We find here a wonderful little book that will give inspiration and suggestion to the preacher and to any serious individual who reads it. Although the most profound issues of life are dealt with, the approach is so interesting and the style so charming that even he who runs will stop to read.

C. W. B.

Gospel Gallery for Lent by Bruce S. Wright. Fleming H. Revell Company, 180 pages. \$1.50.

This volume of sermons gets its name from the method of the author in pre-fixing each sermon with a paragraph in which he suggests some term from painting as being a suggestive background for the sermon. Thus Subordination is used as the key to the sermon, "Conqueror Over All," Enrichment is the term suggesting the sermon on, "Grace." While this is an interesting device and helpful in some instances

in the minds of the reviewer it does not add much to the value of the book.

Some of these Lenten sermons are excellent, others are ordinary. The chapters titled, "Other Little Ships," and "The Witness of the Stones," are quite original. There are a number of very striking illustrations throughout the book. Dr. Wright does not put the big apples on the top of the basket and many people will consider the last sermon in the book the best of all. Using the theme, "The Valley of a Thousand Yesterdays," he humbly sets forth some of the experiences and ideas that came to him during the days and months of his very serious illness. C. W. B.

Biographical

Men of Power by Fred Eastman. (Vol. III). The Cokesbury Press. 197 pages. \$1.50.

How can one better review this third volume of biographies than to say, simply: "In this third volume Fred Eastman has maintained the high standards which he set in Volume I and continued in Volume II?"

Just how the author selects the subjects of biography for each of the volumes has not been indicated, as far as this reviewer has been able to discover. Whatever the basis of selection the four studied in this volume are all worthy of such study. Biographies are presented of: (1) Benjamin Franklin, statesman; (2) Ralph Waldo Emerson, philosopher; (3) George Fox, religious leader; and (4) Charles Darwin, scientist. One reads the first two studies with special interest in light of the recently published biography of Franklin by Carl Van Doren and the exceedingly interesting volume *Young Emerson Speaks* by A. C. McGiffert.

I. G. G.

The Sunday School Hand Book by James DeForest Murch. The Standard Publishing Company. 79 pages. 35c.

This handbook is prepared especially for the Sunday school superintendent and other church school officers. It deals with almost every practical aspect of the Sunday school in a helpful way.

J. E. R.

Knowing Jesus Through His Friends by Claude Allen McKay, D.D. Fleming H. Revell Company. 121 pages. \$1.25.

This is a book offering ten story sermons with texts. The narratives are quite simple. One feels that the material would go well as children's sermon stories. The title might have better been stated as, "Knowing Jesus' Friends." The writer is never dull and his stories are salted with not too much imagination. If these stories were told verbally they would no doubt pick up in interest. Among those listed as Jesus' friends are Gamaliel and Judas. The chapters on these two offer some original thoughts.

O. L. I.

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Two Hundred Calls a Week

By G. Merrill Lenox*



The writer recently made 200 calls in a single week. Furthermore, he made most of 375 calls in two weeks. It was the beginning of the eighth year of his present pastorate. He had covered these 375 homes before, of course, but thought it a propitious time to go the rounds once again.

Such a plan will be "laughed off" by some who will cynically ask, "What can you accomplish in a ten-minute call?" Others will insist, "No housewife wants a man at the door excepting at conventional afternoon visiting hours." Still others declare, "Let the minister call on the sick and sorrowing only and spend the rest of his time with his books." In spite of these objections, which have some merit, there is real value in a periodic visitation of the entire congregation by the pastor himself. The church visitor's call is never an adequate substitute for the visit the minister should make himself.

Not everyone will be home. It being impossible to return to any home in such an ambitious short-time program, a packet of literature must be prepared to leave as a record of the visit. This should contain a letter of greeting in which attention is called to an enclosed copy of the most recent issue of the church paper, a church bulletin, a daily devotional reading booklet, and the following Sunday's services. The letter should clearly state that the pastor will gladly return to the home at once if there is special need for him, and that he is always as near as the telephone any time of the day or night. People must learn that we are not too busy to do our most important work. To make sure the call is not overlooked, it may be wise to leave at the door a calling card in addition to the contents of the packet. If the family is at home, all of the material will be left at the home just the same.

The pastor's part in the brief conversation would be somewhat as follows:

"I realize this is a very inconvenient hour for me to call (in case it should happen to be) but I want to drop in on every family of the church in two weeks and I must make use of all the time I have—mornings, afternoons, and evenings. . . . Next Sunday, I begin my

eighth year and I have come to thank you for your loyalty to me since I have been your pastor. . . . I am asking you to make a special effort to be present at church next Sunday as I have some things I want everyone to hear. . . . Is everyone in the family well? Does Jim like college? Has Mary found a job yet? How is the baby? . . . I am presenting to you a copy of this devotional pamphlet designed, you see, for daily reading. There is a passage of Scripture indicated for every day. You can read the page designated in ten minutes. If all of us at Judson Church were to read this faithfully, I am sure our lives would be richer and happier and our church would be noticeably more effective in its ministry to the community. . . . I shall look for you Sunday."

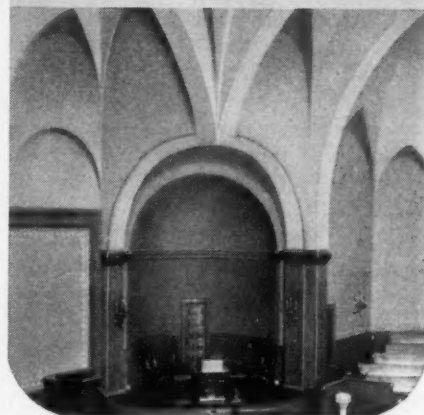
The chief value of this church-wide visitation will lie in what happens indirectly—scores of families having their attention directed anew to the church and its claims pressed afresh upon their lives. Others will observe for the first time daily Bible reading and prayer. The morale of many loyal Christians will be lifted by a cheerful voice, an optimistic note, a few moments of happy and helpful conversation.

There were, however, some direct results from the visitation made by the writer recently. He found that there were four cases of serious illness which he had not discovered hitherto. He had a chance also to express his apologies for having failed to visit a few timid folk who went to the hospital without the church being notified in any way at the time. There were four families who revealed to the minister that they were in grave trouble. Nineteen changes of address were noted in spite of the fact that the church office takes special pride in keeping its records up to the minute. In five homes, the pastor sensed a coolness toward the church and, knowing the situation, was able afterwards to do something about it. The happiest feature of the round-up was the cordial reception accorded the visitor and the deep devotion manifested in the church and the kingdom. Just to talk for a few moments with most of one's parishioners in their homes within two weeks' time is a privilege in which any minister should rejoice.

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*Minister, Judson Memorial Baptist Church, Minneapolis, Minnesota.

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By Paul F. Boller

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3. The Consciousness of Doing One's Duty. "I am doing a great work so that I cannot come down; why should the work cease, whilst I leave it, and come down to you." (Nehemiah 6:3).
4. Religious Faith. "O God, strengthen my hands!" (Nehemiah 6:9).

FIVE CURES FOR DISCOURAGEMENT

Story of Elijah—I Kings, Chapter 19.

1. The Care of the Body—Physical Renewal. (I Kings 19:4-8)
2. A Recognition of God's True Methods—Quiet, Unseen, Unspectacular. (I Kings 19:11-12)
3. Something to Do—a Task, a Duty to Perform. (I Kings 19:15-16)
4. A View of the Bright Side. (I Kings 19:18)
5. Stand Before God—Prayer and Worship. "Go forth, and stand upon the mount before the Lord." (I Kings 19:11)

SEVEN CURES FOR WORRY

Charles Stelzle

1. A realization of its utter uselessness and foolishness.
2. Taking a large view of life.
3. Appreciate that your apparent failures may spell success.
4. In strength that comes through simplicity.
5. By not crossing the bridges until you come to them.
6. Having a great purpose in life.
7. Through conscious fellowship with the spiritual universe.

RUFUS M. JONES

The reason we can hope to find God is that he is here, engaged all the time in finding us.

CHRISTIANITY

Charles E. Hughes

To have courage without pugnacity,
To have conviction without bigotry,
To have charity without condescension,



Paul F. Boller

To have faith without credulity,
To have love of humanity without mere sentimentality,
To have meekness with power
And emotion with sanity—
That is Christianity.

QUARLES

If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God;

For by thy love to God, the love to thy neighbor is begotten.

And by the love to thy neighbor, thy love to God is nourished.

DOSTOYEVSKY

Be not forgetful of prayer. Every time you pray, if your prayer is sincere, there will be a new feeling and new meaning in it, which will give you fresh courage, and you will understand that prayer is an education.

ROBERT LOUIS STEVENSON

I never weary of great churches.
It is my favorite kind of mountain scenery.

Mankind was never so happily inspired as when it made a cathedral.

WHEN FAITH IN GOD GOES, HOW MUCH ELSE GOES!

John Philip Sousa, probably the outstanding composer of band music in

the world, was quoted not long ago in the press as saying that the reason why there are no great musical composers today is because our age believes so little in God. Great music, he apparently implied, requires an atmosphere of faith and cannot be written by skeptics and cynics. And he went on to add that when a tide of faith returns—as he felt it must—we shall have truly great music again. From *Editorial, Federal Council Bulletin*.

CHARLES KINGSLEY

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces and took the changes and chances of this mortal life like men, facing rough and smooth alike, as it came.

STEPHANIE L. BROCKWAY

A recent speaker, discussing what we ought to think about, said that the youth of today seriously objects to the word "ought," insisting that their elders had no right to tell them what they ought to do, and that it is not right to talk about right and wrong.

He also more than hinted that their elders were most uncertain themselves about what they should say and do.

Nevertheless, the speaker indicated certain things which ought to be taught youth and certain other things which all ought to think about.

It is impossible to be rid of "ought" in word and deed.

SATIRE FROM A CHURCH CALENDAR

"I never go to the movies nowadays because my parents made me go too often when I was a boy. Also, no one at the movies ever spoke to me, and every time I go some one asks me for money. The manager never calls on me, and people who attend are not all they should be."

THOMAS J. WILBANKS

Last summer at the close of a glorious young people's conference a young man came up from the valley of decision and said to his director, "We've been someplace this week, and now we're going somewhere." There was certainty in his voice and it arose from a heart filled with gladness.

A PREACHER'S VESTRY PRAYER

S. Carlye Adams

My God and Father, ere I go through yonder portal and meet my expectant congregation, come thou into my soul in silence and fill me with thyself.

Grant me humility that thy glory may be reflected through me;

Courage that I may utter eternal truth;

Passion that I may rekindle smoldering flames of devotion in the spirits of men and women.

In this holy hour may the sanctuary become the scene of a wondrous event, wherein thou wilt in reality meet with thy waiting people and stir them to a new sense of the unlimited sources of strength and peace, which thou hast made available to them. Amen.

ROBERT LOUIS STEVENSON

Deliver us from fear and favor, from mean hopes and cheap pleasures. Have mercy on each in his deficiency.

Let him not be cast down.

Support the stumbling on the way.

And give at last, rest to the weary.

CHARLES KINGSLEY

Take from us, O God, all pride and vanity, boasting and forwardness;

And give us the true courage that shows itself by gentleness;

The true wisdom that shows itself by simplicity;

And the true power that shows itself by modesty.

THE WAYSIDE PULPIT

A fool's tongue is always long enough to cut his throat.

* * *

You will never be seen where you don't go.

* * *

Correct in yourself what you dislike in others.

* * *

If you must be critical choose yourself as a subject.

AN EVENING PRAYER

C. M. Battersby

If I have wounded any soul today,

If I have caused one foot to go astray,

If I have walked in my own wilful way,

Dear Lord, forgive!

If I have uttered idle words or vain,

If I have turned aside from want or pain.

Lest I myself shall suffer through the strain,

Dear Lord, forgive!

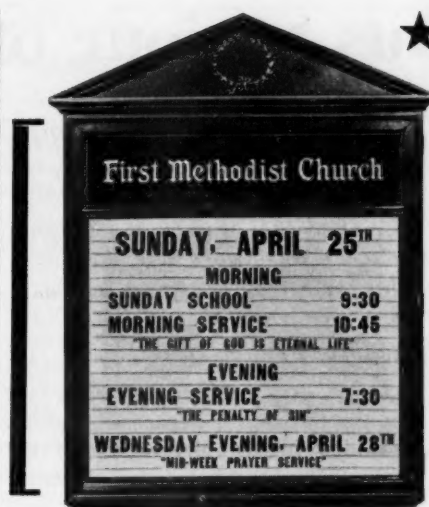
If I have been perverse or hard or cold,

If I have longed for shelter in thy fold

When thou hast given me some fort to hold,

Dear Lord, forgive!

Forgive the sins I have confessed to thee;



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Forgive the secret sins I do not see; O guide me, love me, and my keeper be, Dear Lord. Amen.

RELIGIOUS BOOKS FOR REVIEW

(List Selected by Fred Robert Tiffany, Watertown, New York)

1. "Bridge Builders," by Dr. Herbert Whiting Virgin.
2. "Making Life Worth Living," by Rev. Dr. Joseph Sizoo.
3. "The Rediscovery of Man," by Dr. Henry C. Link.
4. "The Art of Living," by Rev. Dr. Norman Peale.
5. "The Choice Before Us," by Dr. E. Stanley Jones.

LIVING LIFE TO THE FULL

At a notable occasion, arranged in his honor on his seventieth birthday, Pasteur told the young people who were present in the gallery that they ought to ask themselves: "What have I done in return for my education?" "Ask that," he said, "until the moment comes when you have the immense happiness of thinking that you have contributed something to the progress and welfare of humanity." Life at its highest and fullest always leads one to such an experience. From *Adventures in Radiant Living* by G. Ray Jordan; Round Table Press.

MAKE YOUR CONVICTIONS KNOWN

In one of the current magazines there is an article entitled, "The Art of Pleasing Everybody," and its main point is the fact that in the modern field of radio the cheap things often flourish and the best programs are often abandoned simply because those who really wish the best things do not so much as write a letter to indicate what it is they want. Now and then some man who might be a leader in cleaner politics and more generous public service fails for the same reason. If by honesty and fearlessness he offends some selfish group, he will bring down upon

(Turn to page 505)

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SEPARATE LITERATURE OF EITHER CAN REQUEST

The Kummernus Saviour of Rostock

By Karl Bornhausen, University of Frankfurt, Germany

In the confusion of international events much of the traditional contribution of German experience to Christianity is being ignored. This study presents evidence that before the day of Luther the doctrine of justification by faith was accepted in sections of the German Church. The translator of the paper is John F. C. Green of McKeesport, Pennsylvania.

THE most remarkable and greatest monument of the northern sun-faith is in the possession of the St. Nicolai Church in Rostock, Protestant since the Reformation. It consists in two mediaeval wall-paintings. One of these frescos is located on the west-wall of the nave on the north-side, where it adjoins the tower. The picture is four meters in height and retains a width of four meters, though originally it was of greater breadth, which, because of the erection of the organ, came to be reduced.

The center of the picture shows the sun-god standing on a grass-covered earth-mound before a wooden cross; his spread arms front the arms of the cross; his hands are not nailed to the wood, neither are his feet. He is arrayed in a white robe with girdle. His left foot is shod with a gray shoe. Before his naked right foot lies the other shoe in front of the fiddler, who is playing his instrument. The latter wears a green and brown costume parted, up and down, in the lower extremity. There is no trace of the original coloration. The renovation, carried out several years ago is responsible for the colors of the present. The shoes may be assumed to have had an original golden color. The god has closed his eyes to be sure; as if in pain; but his head is bent toward the fiddler in token of granted grace and his firm posture is symbolical of life. The head wears a crown whose points are lily-formed, identical with the ancient German symbol of life. Behind the head is a sun-nimbus with light-gray field surrounded by a gray band studded with symmetrical figures. The nimbus must also have had an original gold color. The figure is manly, but beardless. There is a great, nearly completed, circle about the entire figure. This circle is now painted white, but was originally sun-color, that is, gold-yellow. The ends, at the bottom, are lily-shaped. There is a background of three bows, suggesting the setting of a vault.

The same picture presents also the judgment of the fiddler who kneels,

now, on the central figure's left. Behind him, in the picture stands the executioner, in green-white garment, parted at the thigh. His axe is laid upon the neck of the condemned man, while the executioner's assistant stands to the rear. Between him and the central figure, shown in the act of striking the great axe with a heavy wooden mallet. This figure's costume consists of a brown upper-garment and a green lower-garment, parted at the thigh. The ruthless scene involving the executioner is representative of the custom of the age and is given in the then popular completeness of detail.

Religiously significant is the dramatization of justice and mercy before the same sun-cross, both being elements essential to immortality. Whether the musician stole the shoe or not, whether or not the execution was carried out, the man on the cross, who as the sun shines upon the just and the unjust, and who is the revealer of all secrets, is the giver of life eternal. Here is a popular dramatization of the doctrine of justification by faith and grace a half-century prior to Luther's Reformation. Therein is revealed the presence of dogmas of justice and mercy in the thinking of German Christianity, and through the agency of art this doctrine was diffused among masses. The date of the picture is probably the middle of the fifteenth century; it was painted out after the Reformation.

The subscription does meager justice to the profound content of popular German faith and piety, relating merely pious legends, in old dialect. The one beneath the cross, translated into modern German, states: "This picture shows the cross in Italy, and great crowds have journeyed thither, for marvelous miracles have been wrought in those who made prayer to it." Beneath the execution-scene: "This shows how they wanted to cut off the head of the fiddler because they said he had stolen the shoe. They placed the axe upon his neck, while he was naked. Thus the cross saved him." According to legend, the power of the

cross paralyzed the arm of the man with the mallet.

The first inscription refers to a cross in Italy as the source of miracles, meaning the Volto Santo in Lucca, Upper Italy. The significance of the latter, however, falls into a totally different, Palestinian myth-sphere. It is a very impressive, Romanesque crucifix of wood, dating approximately from the year 1000, and is accredited by legend to Nicodemus of the Gospel of John. It originally was as a bleeding crucifix, whose one foot was uncovered for that reason and beneath which, therefore, stood a chalice to catch the precious blood. The Christ was carved in full costume, but later the figure was clothed in rich fabrics, whereto were added the nordic sun-arch and the cross. We do not know when nor why this was done, but certain is that therewith the entire German saviour-faith was transferred from our people and its sun-god to Italian soteriology. This transposition never took firm root in on Italian soil; it remained substantially confined to German language territory; its piety is German and remained vital only among German people. In no major respect is there a picture in Rostock and the crucifix in Lucca, unless the common features of the cross and the girdle be so accounted. The story appears to be that the merger of the Kummernus (Sun-Hero) with the person of Christ seems to have originated among the German nobility; that next it took hold in the cities and later won its way among the common folk, the process falling within the period from the thirteenth to the fifteenth centuries. Theology and church had to make the best of the situation and therefore endeavored to ground the fait accompli in trans Alpine reasons, pretending an Italian origin. Thereby it was hoped the indigenous German nature of the faith might be concealed. Further means to this end are, in the Rostock picture, four additional little pictures placed under the major fresco. Their respective subscriptions relate oriental history. These pictures were destroyed when the width of the whole was reduced on the left side. One is tempted to say, "fortunately"! But the content has been recorded in descriptions and in pictures in the church of Neufahrn near Freising-Muenchen. They demonstrate the evolution and the deterioration of the



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original Sun-Christ as the custodian of justice, dispenser of justice and the source of immortality. The cross is made the agent of this transformation.

It is noteworthy that the same church contains a representation of the death of the feminine Kuemmernis, the picture being located in the window-wall of the nave on the north side. Our first-mentioned picture shows the male Kuemmernus. Here there are three murals side by side, with a total width of five and a half meters. All have a height of 2.60 meters. There is no substantial relation between them. On the extreme right are inscriptions giving the parting-conversations of Mary and Jesus—unhistorical sentimentalities such as were in great popular favor during the middle ages. The center gives Judas and his betrayal. The left presents the death on the cross of the bearded virgin. The sun-god had been represented beardless. This Kuemmernis picture is 1.65 m. wide and 2.60 m. in height. Thus we understand that to the artist and the people the Kuemmernus and the Kuemmernis were distinctive persons, representing entirely different stories. She evolved from him in the course of a thousand years only because in the German language the pre-Carolingian "sunna" ("sun") became the feminine "Sonne." Similarly, the masculine Baldur became Eva (confusing the last with the German "Era.")

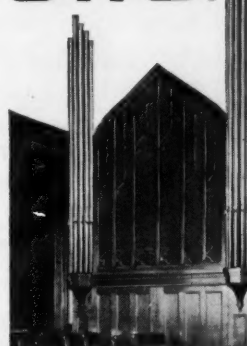
The virgin Kuemmernis carries the same meaning in the pronged cross, the wheel-Nimbus, the starred heaven as well as in the un-nailed condition of the hands and feet. However, her left foot shows a wound; the right wears a slipper. Since the fiddler is absent, there is here represented the traditional winter sun-god with his one shoe. The original form of this god has become obscured, as demonstrated. Another sign of the alien influence is the wound in the foot. The rest of the symbolism is martyr and hagiological fantasy. The dying virgin upon the cross wears a brown dress with white under-garment. The slipper on her right foot is gray, not golden, as would be appropriate to the sun-virgin. The eyes are closed. Before the cross stand, on each side respectively, three

persons. Five of the six are aged, as denoted by their beardless fiancé of the maiden. Both display scornful countenances, whereby the legend conveys the story of the pagan father who wished to give the hand of his Christian daughter in marriage to an unworthy and pagan prince. But the virtuous and loyal princess prayed for the disfigurement of a beard to unfit her for the despised union. Christ having granted her prayer, the father decreed her punishment by the Christ-death. This folk-tale arose in the Netherlands in the thirteenth century. It became wide-spread in Germany much later, in the seventeenth century, where it became the subject of frequent, varied and much-reverted representation. In Rostock the tale was current in the late-middle ages. If the renovator has correctly interpreted the figure in the upper left, upon the beam-end of the cross, Satan is pouring pitch and sulphur upon the castle of the king that appears in the background on the left. The subscription, in antique language, states: "Sta Unkumer, the daughter of the King of Portugal. He who does homage to her shall be spared sorrow, pain and poverty."

These two pictures in the same room of the Rostock church prove that in the fifteenth century there was clear differentiation between the male Kuemmernus and the virgin Kuemmernis. The one was the Sun-Savior, whose cross disseminated justice, mercy and immortality; the other was an "On-kommer" (Hollandish), one who "un-grieved"; a saint, who afforded her devotees protection against sorrow and poverty; who made gifts of golden shoes. Both divinities emanated from the identical personality: the Sun-Savior; and they merge again into one person in the seventeenth century; the saintly Wilgefortis Virgo fortis).

Wherein we rejoice: for neither the Kuemmernus nor the Kuemmernis have aught in common with Rome or the Orient. For the Sun-Hero, in regal apparel, before the cross, is the predecessor of the German Evangelical Christ. Justice, mercy, salvation, in all eternity, are from the cross alone.

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PASTOR: Humble yourselves under the mighty hand of God that he may exalt you in due time, casting all your care upon him for he careth for you.

CHOIR: We sincerely humble ourselves before the Lord God Almighty and pledge ourselves in loving service to him.

PASTOR: We give thanks unto God Father, Son, and Holy Spirit, for the vision of loving service, for the appreciation of beauty in worship, for the higher understanding and insight into symbolism with which the Lord God has blessed the Home Bible Class, the Gleaners Class, and the Young People's League.

CHOIR: We lift our voices unitedly in thanksgiving unto God.

PASTOR: Sing unto the Lord; bless his holy name; show forth his salvation from day to day.

CHOIR: I will sing unto the Lord, for he hath triumphed gloriously.

PASTOR: Oh sing unto Jehovah a new song, for he hath done marvellous things. His right hand and his holy arm hath wrought salvation for him.

CHOIR: I will sing of the loving kindness and justice unto thee, O Jehovah.

PASTOR: Make a joyful noise unto Jehovah all the earth. Break forth and sing for joy, yea, sing praises.

CHOIR: It is a good thing to give thanks unto the Lord and to sing thy name, O Most High.

PASTOR: Let the words of Christ dwell in you richly, teaching one another in psalms and hymns and spiritual songs, singing with grace out of the heart unto the Lord.

CHOIR: Sing praises unto Jehovah with the harp and the voice of melody; with trumpets and sound of cornet, make a joyful noise before the King, Jehovah.

PASTOR: To the glory of God, the author of peace and harmony, and in sacred memory of past choir members.

CHOIR: We humbly dedicate these choir robes.

PASTOR: To the honor of Jesus Christ, at whose birth the angels sang.

CHOIR: We humbly dedicate these robes.

PASTOR: To praise the Holy Spirit in whose fellowship the discords of life are lifted in the glorious harmony of God.

CHOIR: We humbly dedicate these robes.

PASTOR: For the comfort of the sorrowing, the strengthening of the weak, the cheering of the weary, the stirring of the human soul, and the swelling of our hymns of praise.

CHOIR: We humbly dedicate these robes.

PASTOR: Robed in the blackness of anonymity, we humbly and sincerely dedicate ourselves; to increase the sacredness of our worship of thee, O God; that we may be drawn closer to him, the giver of life and harmony, by the beauty and melody of songs;

CHOIR: That we may, as humble servants of our master, Jesus Christ, assist others to come closer to him and receive joy and inspiration in his service;

PASTOR: That our appreciation of all that Christ has done for us may be deepened; and that all may long to meet here each Sabbath Day to commune with thee, O God, most holy, God, most high;

CHOIR: For all these sacred purposes and high spiritual desires, we humbly dedicate these choir robes.

DOXOLOGY

PROCESSIONAL CONTINUED: Holy, Holy, Holy.

CHRIST ON THE ROAD

If you care to dip into the writings of the great Church Fathers, you will find that this road from Jerusalem to Jericho has often been interpreted as a mystical representation of human life. That Fathers set it out this way. The traveler is our human nature. It has left Jerusalem, the City of God, for Jericho, the profane city. On the journey the human soul meets with dangers. Where can it find help? The priest comes along, representing the Law, but there is no help here. The Levite comes, representing sacrifice, but this does not avail. It is only the Good Samaritan, who is Jesus himself, who renders help to the needy soul. On this interpretation the way was open for the Fathers of the Church to develop their great message, that what law and sacrifice could not achieve, Jesus achieved.

That, really, is the most important thing about the roadway of life—that Christ is out upon it. From *Christ on the Road* by F. Townley Lord; Marshall, Morgan and Scott.

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Sermon Scrap Book

(From page 501)

himself that group's quick retribution. But those who admire what he has said and done may never make him realize that they do support him. How many are there, I wonder, in every church congregation who, when their representatives in municipal, or state, or national government have stood up above the crowd of common men through their championship of some fine cause, have ever sent them a message to tell them of their admiration? From *Great Men of the Bible* by Walter Russell Bowie; Harper & Brothers.

LOST IN THE ROUTINE

People may become so engrossed in routine work that they forget the purpose of it. A certain railroad president, according to a story which is good enough to be true, was making a tour of inspection. The superintendent was showing him over the local station and yards. As they were standing on the station platform, an old man with a flare in one hand came down the platform alongside a train tapping each car wheel with a hammer. The superintendent called him and introduced him to the president.

"This man," he said, "has been tapping car wheels on this line for twenty-eight years."

"Fine!" said the president. "What do you tap them for?" The old man straightened up, looked at the president with guileless eyes, and confessed: "Blamed if I know!"

Sometimes even religious workers get so absorbed in the routine of religion that they forget its real object. If I understand the Christian religion, its purpose is to make good men and women—good according to Christ's pattern of goodness. If the processes of religion make men and women helpful neighbors, agreeable playfellows, reliable partners, loving and devoted fathers and mothers, devout church members, and law-abiding, patriotic citizens, then it is quite worthwhile. From *A Book of Chapel Talks* by Elbert Russell; Cokesbury Press.

PUTTING FIRST THINGS FIRST

Dr. Jowett rarely spoke at public

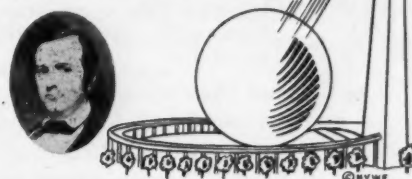
gatherings outside his own pulpit. His ministry to the city and to the nation was in that one place. He was alone in his study long enough in thought and prayer, to bring his people a message week after week that burned with divine fire. If they wanted to hear him, they could hear him there. Now I respect this community and intend to serve it all I can. But I intend to put first things first. I have more than I can do to bring you where I want to bring you each Sabbath, into the presence of God. I have more than I can do to know you one by one, both members and strangers, and let you know that whatever of joy or trouble, of success or failure, of glory or shame, may be your lot, I am by your side. I cannot even attend all of your meetings and still serve the major interest of this church. I believe I shall serve this community best by trying to be your shepherd and your friend, while God gives us the joy of life together. From *What Religion Does to Men* by Harold E. Nicely; Harper and Brothers.

CO-OPERATE WITH GOD

All the transforming work of our Lord waits upon your co-operation and mine. If we would have abundant harvests, he must send the sunshine and the rain, but we must do our part. If we are to have strong physical bodies, we must co-operate with him. A perplexed and worried woman came to see me some time ago to ask me if I thought it would be a sin for her to take the medicine that her physician had prescribed. She had been told that she must leave it all to the Lord. Possibly I misled her, but I advised her to take the medicine. It might be within the power of God to keep me physically strong without my ever eating, but my faith does not work in that direction. I believe that it is my duty to co-operate with him in eating the right kind of food. I believe, also, it is my duty to co-operate with him in taking the remedy that the physician prescribes. God's work is not less miraculous because he is assisted by human hands. "I bound up his wounds," said Galen, "and God healed him." From *Sermons from the Miracles* by Clovis G. Chappell; Cokesbury Press.

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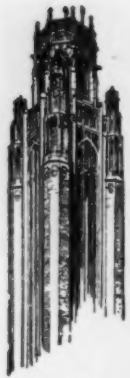


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Church vs. State Laws

By Arthur L. H. Street

SEVERAL interesting and important legal principles were involved in a case lately decided by the Minnesota Supreme Court, involving a conflict between one set of church trustees selected by an incorporated church society and a rival set of trustees claiming title to their offices under superior denominational authority. (Russian-Serbian Holy Trinity Orthodox Church of St. Paul vs. Kulik, 279 N. W. 364.) Here is the gist of the court's opinion on the principal legal phases involved in the case:

Incorporation of a congregation does not necessarily render it independent of the laws and rules of the religious sect or denomination with which it is affiliated. Excepting as the statutes under which incorporation is had other-

wise provide, the church's secular business may be conducted according to the rules and customs of the particular denomination.

A local church affiliated with a denomination, whose rules provided for selection or confirmation of parish officers by a bishop, was bound by those rules and could not validly provide for selection of such officers independent of control by the bishop.

The final judgments and decisions of the governing authority of a general church organization having rules for the government and conduct of its adherents, congregations and officers, so far as they relate exclusively to church affairs and church government, are binding on the local churches and parishes.

WE WANT LIFE

More life and fuller is what we want. But many of us do not seem to know how to get it.

Some years ago, Dr. R. J. Campbell, then pastor of London's City Temple, shocked a lot of pious persons by suggesting that even a poor, besotted drunkard is, in reality, seeking God. But would these same pious persons have subscribed to the statement that what a poor inebriate is seeking is the very devil? Does anyone consciously and deliberately seek the very devil? Does anyone do wrong because it is wrong? Does he not rather do wrong because, to his clouded and deluded brain, something that is evil wears for the moment the guise of good?

It is life we want. "More life and fuller." But we need to have some one tell us how to get it—some one who really knows. In *Best Sermons, Book Four*; edited by Joseph Fort Newton; sermon by Ernest F. Tittle.

THE CHURCH BOSS

There is a man in our church
Who thinks he's wondrous wise.
He knows more than the preacher
knows
About the "hows" and "whys."

He tells the preacher what to say,
And how to say it too;

And when it's said, it isn't right.

What can the preacher do?

He's been a member here for years.

To him we must account.

He wants his say in everything,

But gives the least amount.

He knows the sins of every one,

His own he cannot see.

I wonder when he gets to heaven

What will his answer be?

I fear he'll look Saint Peter o'er,

And then begin to frown,

And say, "It doesn't suit me quite,

I guess I'll go back down."

L. D. S.

THE INTERDENOMINATIONAL BUREAU OF ARCHITECTURE

E. M. Conover, director, the Interdenominational Bureau of Architecture, reported at the recent annual meeting of the Home Missions Council in Baltimore that more than 1,200 churches of 23 denominations, and in all the states and several foreign countries, had received counsel, printed material and suggestive blue print plans, lantern slides and other forms of assistance with their building and improvement problems during 1938. The director and architects associated with the bureau visited during the year more than 300 different church buildings. Over 275 architects viewed the exhibits displayed by the bureau during the year. Mr. Conover also lectured at 12 theological seminaries and at several ministers' meetings and other groups.

Toward More and Better Music

The Story of a Unique School . . . founded to train and inspire potential music leaders, and to help them make the most of the talent God gave them.

ABOUT twenty-five years ago Homer Rodeheaver sensed a great need for music leaders in Worship and Christian Service. He realized that lack of proper training often handicapped many potential leaders. . . . that in churches everywhere there were young men and women burning with a desire to do something musically in their church, and actually possessing the talent, but minus the ability to "put it across."

To fill this need and help these young people this man—out of the vast wealth of his experience as song leader for the late Billy Sunday—founded the Winona Lake School of Sacred Music, at Winona Lake, Indiana. He is today the guiding spirit of the school and personally conducts the General Hour, which is the "laboratory session" for the day's work.

Lovely Natural Setting

The school is situated on the beautifully wooded shore of Lake Winona, in the center of the well-known summer resort for the religious world. This location gives students an opportunity to enjoy a vacation with all the popular summer sports as well as the training at the school. The schedule is so arranged that the young people can successfully combine social activities without sacrificing the original purpose.

The Purpose

It is the aim of this school to provide the very best instruction to those whose natural ability is evident and whose desire is to make the most of the talent God has so graciously bestowed upon them. . . . to fit them in a very short period of time to be of greater help in their Sunday schools, in young people's meetings, church choirs, etc. In fact, to become quite efficient in many ways and advance the cause of the Church.

Here the student has an opportunity to share in the extensive knowledge and experience of Homer Rodeheaver, one of the world's most prominent and widely known song leaders. . . . the "Singer of the Sawdust Trail," the man who has appeared before more than 70,000,000 people in the role he has made famous. The two weeks spent at Winona have been the turning point in the lives of many who are successful leaders today. The kind and constructive criticism received here put them on the right path that they may

"press toward the mark for the prize of the high calling" of leadership of joyous singing in their own groups.

The Courses

The courses are designed to fit the particular requirements of all students. The fundamental principles are the same for all, but application to the individual varies according to his needs.

A unique feature of the school this year will be the Junior Choir. . . . an actual choir composed of boys and girls between the ages of 8 and 14, under the capable leadership of Griffith Jones. Mr. Jones, director of music at the Lakeside Chautauquas, was the first man to conduct an A Cappella Choir in a high school. Students will be given an opportunity to actually participate, and observe at first hand the problems that face a Junior Choir Leader.

The Faculty

Men and women widely known in Church Music work serve on the faculty

at Winona. Each is an expert in his particular field, and brings a sympathetic understanding and wide experience to his work. With Mr. Rodeheaver at the helm, here are the men and women who compose the faculty: Dr. J. N. Rodeheaver, Dean and student adviser; Prof. Rollin Pease, Master Voice Class and Choir Program; Ruth Rodeheaver Thomas, Voice and Platform Mannerisms, Poise-Posture; Katherine N. Carmichael, Piano, Choir and Program Building; Clyde L. Wolford, Elementary Conducting; Mrs. J. N. Rodeheaver, Methods in Story Telling; Griffith Jones, Junior Choir; and B. D. Ackley, who will conduct conferences on song writing.

There are no special requirements for entrance to the Winona School—only a genuine interest in music and a desire to improve church music.

Mr. Rodeheaver believes that every church can have good music if it has good leadership—and in every church there is at least one young man or woman with leadership qualifications. It is on this basis that the School of Sacred Music operates and succeeds.



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Suggest Winona Lake to the young people! They'll enjoy days of swimming, boating, tennis, etc.—and social evenings of good fellowship with other young people from all over the country. At Winona there is never a dull moment . . . every minute is taken up with some worthwhile activity. Rates within the means of all. Write for illustrated folder.

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CHURCHES TO SUPPLY CHILDREN'S CENTERS FOR WORLD'S FAIR VISITORS IN NEW YORK

An interchurch committee headed by the Rev. Frederic Underwood of St. Bartholomew's Parish, New York City, has organized several centers near the parks where children will be cared for during the day in the educational and parish buildings of the churches. This has been done as an expression of the churches' hospitality to summer guests, and because such facilities are needed for little children from three to seven. The children will be cared for and fed in small groups for a nominal non-profit fee daily.

In addition to this service there will be offered individual child care by the hour with trips included where desired, and an advisory service for parents. The staff is being chosen from among trained nursery school teachers, recreation leaders and registered nurses.

Children's Centers will be open from nine to five o'clock daily except Sundays from June 15 until September 15. Miss Clarinda C. Richards will be in charge.

A notable group of church men and women have lent their names and support to the Children's Centers program including Mayor La Guardia, Andrew J. Haire, president of the Rotary Club of New York, Dr. John Haynes Holmes, Dr. Paul Scherer, Dr. Elmore McKee, Dr. Frederick B. Newell, Dr. Robert V. Russell, Lowell Thomas, Rev. Walter M. Howlett, Dr. James E. Lough, Mrs. Sidone M. Gruenberg, Dr. Mary M. Reed, Dr. Ralph Sockman, Miss Charlotte Garrison, Rev. L. Humphrey Walz, Rev. A. J. Muste and the Rev. C. Jeffares McCombe.

Those who wish to use the facilities or have more information of the centers should write to Children's Centers, care Federation of Churches, 71 West 23rd Street, New York City.

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MINISTERS VACATION EXCHANGE



WITH this issue of *Church Management* this minister's exchange will be discontinued until the March, 1940, issue. Each year dozens of ministers have made pleasant vacation exchanges through the use of the department and its popularity continues with our readers. If you did not use it this season plan for its use when the new year rolls around.

Fredonia, Kansas. Desire supply of Baptist, Congregational or Federated or Community Church for free use of modern parsonage, in eastern Pennsylvania, southeastern New York, New Jersey, Delaware or Maryland for the month of August and could give the first Sunday in September if desired. Only wife and grown daughter in family. Have college, seminary and law training. Pastor of First Baptist Church in city of 5,000. **James S. Bunch, 303 North 13th Street, Fredonia, Kansas.**

Brooklyn, Michigan. Presbyterian minister in the heart of the Irish Hills, Michigan's lake and scenic beauty center, wishes to exchange pulpits, not manse, with Presbyterian minister who may soon retire on pension, yet desiring to serve a church of 200. Vacation pay here \$10.00 per service, morning. Or I will consider preaching three weeks during July-September vacation in any Protestant pulpit for a reasonable honorarium. Will accept any invitation from Ohio, Kentucky, Indiana or Pennsylvania. All letters answered promptly. What is your offer? **Edwin J. Wimer, Brooklyn, Michigan.**

Philippi, West Virginia. Methodist. Will supply pulpit during August for use of manse. References given if desired. **Orville O. Wilson, 206 North High Street, Philippi, West Virginia.**

Norfolk, Virginia. Presbyterian Church, 300 members, one service during August. Within short drive of Ocean View and Virginia Beach. Would like to exchange pulpit and manse with someone in Colorado, New Mexico, Arizona or California or Rocky Mountain area. Would consider exchange with someone in mountains of New England. Will exchange for July or August or both. **J. M. McKnight, 310 Hardy Avenue, Norfolk, Virginia.**

Wellston, Ohio. Pastor and wife of the First Baptist Church would like to exchange the pulpit and manse with any conservative minister, Baptist preferred, in New York or Philadelphia. Manse has all modern conveniences and two preachings on Sunday. No honorarium. Wellston is near the beautiful Ohio River Valley and is near the cradle of the northwest territory. Scenic views on every hand, caves, hills, rivers, many interesting coal mines, good fishing and hiking. **G. W. Friedrich, 102 So. Pennsylvania Avenue, Wellston, Ohio.**

Oakland, Iowa. Methodist. Four hundred and fifty members. Would like to supply church in eastern Kentucky or Tennessee for three Sundays in August. Exchange of pulpits and parsonage. Methodist preferred. Oakland is thirty miles from Omaha and Missouri River. **Eugene Alexander, Oakland, Iowa.**

Kirkton, Ontario. United Church. Wanted a supply for last Sunday in July and August for the use of parsonage. Three services a Sunday. Congregations exceed 300. Kirkton is 25 miles north of London and 30 miles from Lake Huron, in the heart of a beautiful rural district. Good garden available for use. Parsonage modernized. Electric refrigeration. Might consider exchange with New England or Nova Scotia. **C. L. Lewis, Kirkton, Ontario, Canada.**

Plentywood, Montana. Congregational Church. Would like to exchange pulpits or parsonages during July or August. Prefer central Indiana or near Chicago. Modern parsonage here, sleeping porch, several lakes in county and nearby Canada. Three hours from famous Fort Peck Dam, day's drive to Glacier National Park. Local service broadcast over several circuits including hospital. Address Pastor, Box 38, **Plentywood, Montana.**

Johnstown, Pennsylvania. Minister serving a Reformed congregation of 280 members desires an exchange with someone of a similar denomination from the section in or about Durham, North Carolina, for six weeks starting last week in July. **James Carr, 309 Ohio Street, Johnstown, Pennsylvania.**

United Church of Canada, Bear River, Nova Scotia. Would like to correspond with any minister who would be in-

interested in spending the month of August in this beautiful Annapolis Valley community. The church is nestled among the hills of the Switzerland of Nova Scotia in one of the most picturesque sections of Canada. Free furnished parsonage is offered in exchange for services rendered. No honorarium. Please state number in family. Rev. Reginald L. Roach, Bear River, Nova Scotia, Canada.

Monte Vista, Colorado. I desire to exchange pulpits with some fellow located near Washington, D. C., New York City, or Boston for the month of August. Our church here of 450 members is located in a city of 3,000 people in the midst of the San Luis Valley. We are surrounded by many scenic wonders, enjoy the best of climate, have access to all sorts of recreational advantages. A. C. Hoover, Monte Vista, Colorado.

Newburyport, Massachusetts. This historical city is conveniently located on the sea coast near summer resorts, 37 miles from Boston with its educational opportunities, within easy reach of the White Mountains of New Hampshire. It is excellent for a vacation. Will exchange parsonage for one to five weeks with someone near World's Fair, a historical spot, or a vacation location. No service. July or August. George Lee Fish, 5 Park St., Newburyport, Massachusetts.

Christian Church, Winamac, Indiana. On the beautiful Tippecanoe River, midway between Chicago and Indianapolis, on routes 35 and 14. Ten miles from Bass Lake, six miles from Bruce lake. Will exchange pulpit and parsonage for the month of July or August, or both. Prefer to go southwest but will consider your offer and exchange references. Wm. R. McClaffin, Winamac, Indiana.

Niagara Falls, Ontario. United Church of Canada minister serving church of three hundred members desires to exchange services or supply in church of any denomination for the month of July for use of parsonage in state of New Jersey or Connecticut, convenient to the ocean. Very modern home and new church. Ten-minute drive to the picturesque Niagara Falls. Minister has had thirteen years experience in the ministry. Rev. R. H. Parr, Niagara Falls, Ontario, Canada.

Greenhills, Cincinnati, Ohio. Beautiful Greenhills, five miles north of Cincinnati, all new community built by government in rural area in the last two years for families of moderate income. Ideal vacation spot, swimming pool, wooded parks and ravines, quiet, all Co-operative Stores. The only Protestant Church in community of 2100. Sixteen denominations represented in congregation. Desire exchange of pulpit and manse for the month of August with minister of recognized standing, in the est, preferably in California, Oregon, or Washington. One service on Sunday. Frank J. Wright, 11 Brompton Lane, Greenhills, Cincinnati, Ohio.

Ronceverte, West Virginia. Pastor of Methodist Church, Baltimore Conference, with 360 members, desires exchange of four weeks in July or August with a minister in, or within a 60-mile radius of, New York. Or, if an exchange is not possible, will consider pulpit supply for the use of manse or parsonage. Have both college and

practical training and am willing to furnish "preaching" references. In middle thirties. Seven-room parsonage here, bath, electric refrigerator, natural gas range; in beautiful and historic Greenbrier Valley and town of 2500. Cool. Mountain scenery. Cradle of Methodism and Presbyterianism west of the Alleghenies. In easy driving distance of Kanawha Valley industries, New River Gorge, Natural Bridge, Virginia, and the Shenandoah Valley with its caverns and Sky-Line Drive. Thirteen miles from the world-famous White Sulphur Springs spa and Greenbrier Hotel, where all sports are available. L. E. Crowson, 411 Walnut St., Ronceverte, West Virginia.

Xenia, Ohio. United Brethren Church. 300 members, would like to supply a pulpit in or near New York City for two or three weeks during July or August for use of parsonage. No exchange. Walter G. Peck, 119 Home Avenue, Xenia, Ohio.

Staples, Minnesota. Congregational. Adjacent to a famous Minnesota lake region. Will exchange pulpit and parsonage for two or three weeks in August, or I will fill your pulpit for the use of parsonage. Prefer to be in or near Minneapolis or Chicago. References. John D. Langenes, 210 6th Street North, Staples, Minnesota.

Crawfordsville, Indiana. Methodist minister serving two churches, with membership of 650, wishes to supply any denomination last Sunday of July and first three of August for use of parsonage or manse. Minnesota, Wisconsin or Michigan preferred. J. P. Alford, Crawfordsville, Indiana.

Park City, Utah. Would like a supply for July or August in Community Church of small membership. No exchange. The use of modern furnished parsonage for one morning worship service each Sunday. Park City is in the mountains. Altitude 7,000. Cool and comfortable. 30 miles from Salt Lake City. One day's drive from Yellowstone Park. Streams and lakes abound. Good trout fishing. Beautiful scenery in all directions. Write E. White, Park City, Utah.

Here's a supply. Presbyterian; pastor in a college community will supply pulpit entire month of July or August in vacation territory, any congenial denomination. Use of parsonage or honorarium. No children. Your communication answered promptly. W. Howard Lee, Yellow Springs, Ohio.

Vacation Cabin

Ovens Natural Park, Nova Scotia. Cabin beside ocean near Lunenburg. Completely furnished. \$10.00 weekly. Information, Wm. MacLachlan, Birdsboro, Pennsylvania.

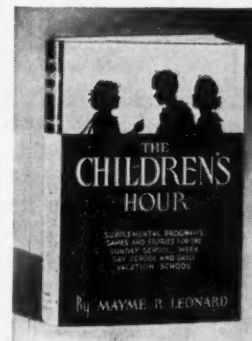
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The Three Houses

Presbyterians Are Supporting Education

By Lewis S. Mudge*

THE so-called democracies of the world are today profoundly interested in the maintenance of representative government of the democratic type. The oldest, the largest and the wealthiest of these representative democracies is our own country.

Our national form of government is the reproduction in the state of what already had existed in the church life of much of the major portion of the founders of the republic. These churchmen realized that education could not be effective without the most intimate relations to religion, and that without education of a definitely religious type, a representative government was an impossibility.

Such was the method of their political thinking. To them each particular congregation was an incarnation of federalism, and so a prophecy of the coming American union. In each colonial settlement of significance our forefathers reared, often side by side, three houses—God's house, the schoolhouse and the courthouse.

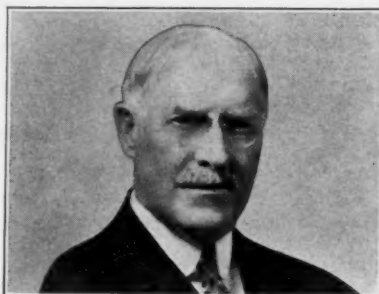
Thus, under the rising fabric of the new republic, reverence for God, general intelligence, and respect for law were laid as a three-fold foundation. And so when the sons of the East moved out into the West, they took with them God's house, the schoolhouse and the courthouse. Thus this same three-fold foundation was placed beneath the whole of our national life from Plymouth Rock to the Golden Gate, from the snows of Alaska to the torrid waters of the South.

But as the nation grew, so grew its institutions. And as tax-supported education has crept into our schools of a higher educational nature, so have we dangerously departed from the educational ideals of our forefathers.

Always a leader in Christian education, the Presbyterian Church in the United States of America was the first of all the great American churches to appreciate the trend of events in this particular. Today when representative government of the democratic type is in serious danger, this church is once again turning its attention with wisdom and vigor to the discharge of its responsibilities in the educational field.

In the light of this necessity and in recognition of the 150 years of existence of its supreme judicatory, the General Assembly, and in gratitude to God for

*Acting general secretary of the Board of Christian Education, Presbyterian Church in the U. S. A.



Lewis S. Mudge

his rich blessings during this period, the Presbyterian Church is raising a fund of \$10,000,000 to increase the effectiveness of its 51 colleges and of its 53 centers of work among Presbyterian students at tax-supported institutions. The campaign, which was actively initiated six months ago, is to continue until January 1, 1941.

Its most characteristic procedure is its limitation to personal approaches to "prospects" and their careful cultivation for generous gifts, either to the capital funds of the board or to one of the organizations or institutions co-operating in the campaign and without the type of approach characteristic of high pressure salesmanship.

The campaign is now being carried on by the board and the cooperating colleges and "Westminster Foundations" in the five large centers of New York, Philadelphia, Pittsburgh, Chicago and St. Louis. Later the campaign will be extended, through synodical organizations and cooperating institutions within given synodical bounds, under the general supervision of the board.

Thus far, the fund has been marked by successful progress toward the desired goal. More than \$4,000,000 has been added in cash or pledges to the capital funds of the cooperating agencies or of the board, either through the agency of the fund or through prior cooperation of the board or as the outcome of similar endeavors.

Those who are in leadership in connection with the Sesquicentennial Fund for Christian Education do not regard it, nor do they promote it, as in any way a denominational endeavor. Its main objective is to make a contribution to the maintenance of the life of the nation by preparing young men and women to be better home-makers, better business and professional persons, better citizens and better churchmen, and thus to be a blessing in America and, through America, to the world.

THEY SAY

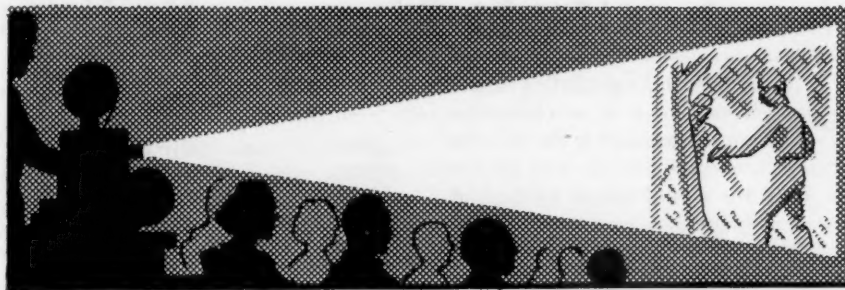
PAINLESS STOKER BUYING

Editor, *Church Management*:

I was very much interested in your article regarding the use of mechanical stokers in small churches. Perhaps my experience would be of some help to your readers. Six years ago I was pastor of a nearby church that had a heating problem. It was a rather difficult church to heat, and that fact, coupled with an inefficient janitor service, ran up the coal bills without giving us a warm church. I became interested in the mechanical stoker idea. I saw right away that it was the solution of our problem, but—how to pay for it was where the rub came in. The depression had hit our church hard and we were having to retrench on every hand. I found a re-built stoker that would meet our needs that could be purchased for \$300. I knew, however, that my board would never vote to buy, no matter how plausible a case I presented from the money saving point of view. So I executed a flank movement. I went to one of my members who paid \$50.00 a year to the budget and asked him to put up the money at four per cent interest taking a demand note from the trustees. I knew he had money in the savings bank that was only drawing two per cent. The idea appealed to him. He then asked me how I expected to pay off the note. I then told him that we would give him a receipt for \$50.00 each year on account of his subscription to the church budget and that would be endorsed on the note until it was paid off. He agreed to do it. I then went to the official board and showed them that the stoker would save approximately \$100.00 a year on the coal bill and that counting out the \$50.00 subscription from the budget we would still be \$50.00 to the good. They readily saw the point and authorized the purchase of the stoker. The first year our coal bill dropped almost \$100.00 and the second year we heated the church for \$146.00 as against a previous low without the stoker of \$250.00. The sequel to the story is that man who put up the money finally took a receipt from the treasurer for a paid-up subscription for the number of years necessary to pay off the balance of the note and then tore up the note. So you see we got a stoker without having to put up any cash and saved money in the bargain, and what is more important we had a warm comfortable church all the time.

I call my plan "painless finance."

H. Killinder,
Sloatsburg, New York.



Motion Pictures and the Church

By William P. Schramm*

The views expressed in the editorial contents of this department are not necessarily those of "Church Management" or its staff. We believe, however, that they will prove interesting to our readers, and we offer them in the hope that more thought will be given to the use of appropriate motion pictures in every phase of church work.

HAVING had fourteen years' experience as one of the founders of a successful community church in a rapidly growing neighborhood, and adding to that more than twenty-five years' experience catering to the public, I am of the opinion that the following are a few of the reasons why a church can and should exhibit clean, wholesome and, to a degree, educational motion pictures.

The success of a church, besides all its other duties, is, in the final analysis, dependent upon first, how interesting a community center it is made, and second, whether it is sufficiently well thought of to receive adequate financial support to carry out its mission with respect to the spiritual development and proper influence of those residing in the community.

A very small percentage of the churches today are supported through endowments. As a matter of fact, I believe the more successful churches are those fortunate enough to have the coordinated effort of all who attend.

How, then, can one cultivate sufficient interest to attain and maintain a financially healthy church enterprise?—One that is not so handicapped with financial problems that its members are afraid to attend lest they be approached by a special committee appointed to "raise another thousand dollars or so"

A vast majority of churches have facilities which are used for Boy Scout meetings, Camp Fire Girls' meetings, Christian Endeavor Societies, Men's Clubs, Women's Guild and Junior Guild. The longer the list, the more successful is the church because its members, seemingly without effort, turn to their church regularly on Sunday because deep in their hearts, *they like to go*.

Is it not reasonable then to expect

that motion pictures, one of the most popular forms of entertainment in the United States today, should be presented by a church, provided, of course, that care is exercised in the selection of the type to be presented?

With the perfection of "easy to operate" apparatus which can now be obtained at a small fraction of what projection equipment formerly cost, and recognizing the fact that there is an almost unlimited supply of appropriate films available, it is now possible for any church to materially add to its influence in the community, and to furnish its adult and juvenile membership with proper and wholesome entertainment.

A CHANGED LIFE

A caste man, a Hindu, ill-treated a Christian outcaste boy so violently and continuously for having made some blunder that the youth had to be taken to a hospital. Shortly afterwards the caste Hindu himself was converted to Christianity. A year later the village landlord began to attack brutally the mother of this same boy for not running to him at once when ordered to his house. She was looking after her sick child and could not leave him. The caste man, who a year before had beaten the Christian boy, now stood up to protect that outcaste boy's mother from persecution, saying to the landlord: "You shall not ill-treat her, we both belong now to the Christian brotherhood." From *The Church Takes Root in India* by Basil Mathews; Friendship Press.

Of the 520,153 persons reported in the case histories of the Federal Bureau of Investigation during the past year, fingerprint records show that 149,091 possessed previous criminal histories totalling 356,675 previous convictions. Of over 13,800 desperate criminals listed in the public enemy files of the Bureau—kidnapers, bank robbers, racketeers—30 per cent have been the recipients of clemency, not only once, but in many instances, six, seven, eight, nine and ten times.

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*President, Veragraph Film Corporation.



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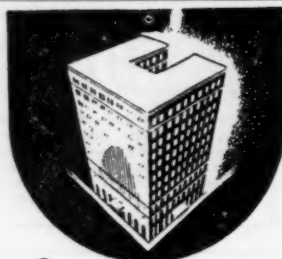
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Churches Profit Through Radio

ON Christmas Eve, 1931, a Little Theatre Group in Colorado Springs broadcast a simple and sincere dramatization of the first Christmas, from the pen of Chase Varney, of Colorado Springs, a local executive of the Postal Union Telegraph Company, whose hobby was drama and art. The next morning these young people awoke to find themselves famous, as grateful comments flooded in by mail, by phone, by wire from all parts of the Rocky Mountain empire. A few weeks later they were on the Columbia station in Denver, with a six-month's contract producing a Bible drama each Sunday. Then, with the aid of Mrs. Spencer Penrose, Mrs. Boardman Robinson and other public-spirited and wealthy women of Colorado Springs, this gifted group incorporated as The Sunday Players, and set out for Los Angeles, seeking new worlds to conquer.

The Sunday Players' first conquest was 50,000-watt KFI, key station of the National Broadcasting Company on the Coast. Following a successful six-month's engagement on this station, which brought as many as 10,000 responses to a single broadcast, The Players contracted with Mertens and Price, Inc., a Los Angeles radio production corporation, to record their Bible dramas by electrical transcription. That was in 1934; since then, The Sunday Players have been heard in their immortal stories from the Bible for periods ranging from 52 to 208 weeks on a majority of the major radio stations in America and Canada, in the South Seas, and throughout Australasia.

Ober-Ammergau of the Air

In two hemispheres, these Sunday Players of Hollywood are known today as "The Ober-Ammergau of the Air." They have just returned to WJSV, in the nation's capital, for their third year; they are in their fourth year in Baltimore and El Paso, in their third year on the Kansas City Star station; they have recently renewed in Honolulu, Long Beach, Reading, and a number of other representative cities, and are about to begin broadcasting for their sixth sponsor in Los Angeles.

The Players have produced 52 half-hour Bible dramas which cover the Scriptures from Genesis to Revelation. These modern religious plays are entirely non-sectarian and they appeal alike to Christian and Jew, Catholic and Protestant. Their authenticity is vouched for by the fact that after more than four years of broadcasting to a Sabbath audience which covers more than half the earth's surface, there

never has been a suggestion of criticism on this score.

Programs Commercially Sponsored

Recognizing the fact that religious organizations rarely have any spare funds to spend in broadcasting such programs, The Sunday Players, from the first, have called upon appropriate commercial sponsors to pay the expense of leasing the recorded programs and of buying radio time with which to place them on the air.

Sponsors include life insurance companies, banks, trust companies, building and loan and savings and loan associations, metropolitan newspapers and department stores, public utilities, dairies, bakeries, mortuaries, cemeteries and memorial parks. Often, as in Los Angeles and the Twin Cities, the Church Federation joins in sponsoring the program, though it is not charged with any of the expense. Half of the "announcement time," which is that portion of the program reserved for the sponsor, is devoted to the churches and their message.

Sales expense, as we all know, is a factor even in religious work. Heretofore, Mertens and Price, Inc., have paid field representatives their traveling expenses and a commission to go about the country interesting sponsors in these plays. Now the producers offer to pay these commissions instead direct to the local church groups which cooperate in attracting the attention of a suitable sponsor.

In the average American city this earning will amount to \$200 to \$500 per year. The plays are leased by the year, at prices ranging from \$1,000 to \$5,000 for the complete series of 52 broadcasts; the sales commission on such sales, which will now be paid in its entirety to the local religious group which co-operates with the producers in procuring a sponsor, will be 20 per cent.

Mertens and Price, Inc., who have sold this series in around 100 centers, supply sample recorded programs and their tested selling plan entirely free, and eagerly give the local churches every other co-operation possible.

The producers report that there is hardly a suitable sponsor in any representative business, industrial or professional field who does not seek the support of the religious element. The Mertens and Price, Inc., advertisement of this opportunity will be found on another page of *Church Management*. The address of the firm is 3923 West Sixth Street, Los Angeles, and an inquiry will receive prompt attention.

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Editorials

(From page 471)

ing new "social security consciousness" being revealed by the denominational pension boards. A brief quotation from a leaflet

issued by the Congregation-Christian is to the point.

"The undeniable duty of churches and other religious organizations, in view of the continued exemption of the employing bodies from government taxation and the consequent exclusion of employees from government annuity provision, is to enroll their lay employees in the Retirement Fund for Lay Workers. . . . The last year-book carries the names of nearly 600 unordained church assistants. Only 14 such assistants are enrolled in the Retirement Fund. Church sextons, especially those on full time, should be enrolled by employing churches. Employees of our denominational colleges have a right to claim some protection for their advanced years."

Church Management would like to see every church employee given, at last, as much protection for his age as is given by business under the present federal law. Even with that the church employee finds himself at some disadvantage. Should he leave denominational employment after a few years service the protection cannot be transferred to other forms of protection. One advantage of the federally administered system is that the protection continues even though the employer changes.

But the new awakening evident throughout the denominations is most commendable. Local churches now must furnish the cooperation to make the plans succeed. Every minister has an obligation to, at least, be as socially minded in the administration of his church as he appears to be in his pulpit addresses.

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BOOK STORE PURCHASERS: The Directory will go on sale early in July at most book stores which handle religious literature. Price across the counter is 65 cents per copy; 75 cents when sent by mail. Ask your book dealer to save a copy for you.

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"—and Moses said unto them, This is the bread which the Lord hath given you to eat" . . . Ex. 16: 15

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